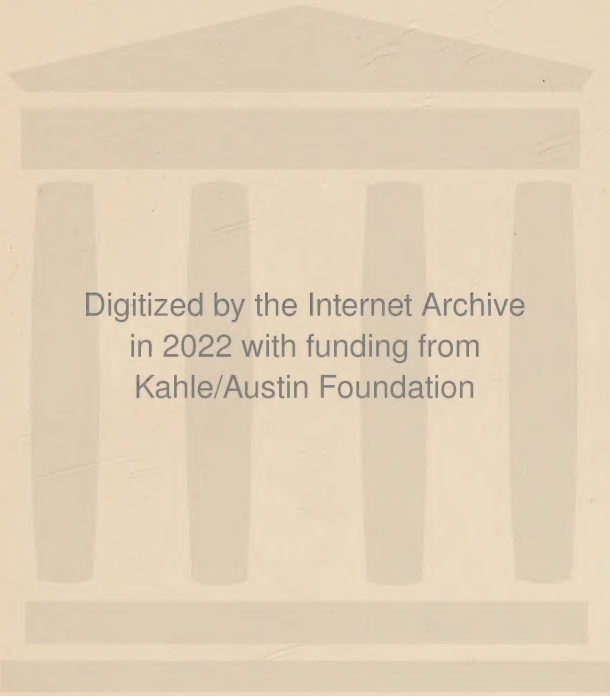


BALANCE WHEELS

AMOS M. TRILL



Clive Kelley



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Balance Wheels

WRITTEN FOR
Junior Seminary Students

By
AMOS N. MERRILL

Professor of Secondary Education
Brigham Young University
Provo, Utah

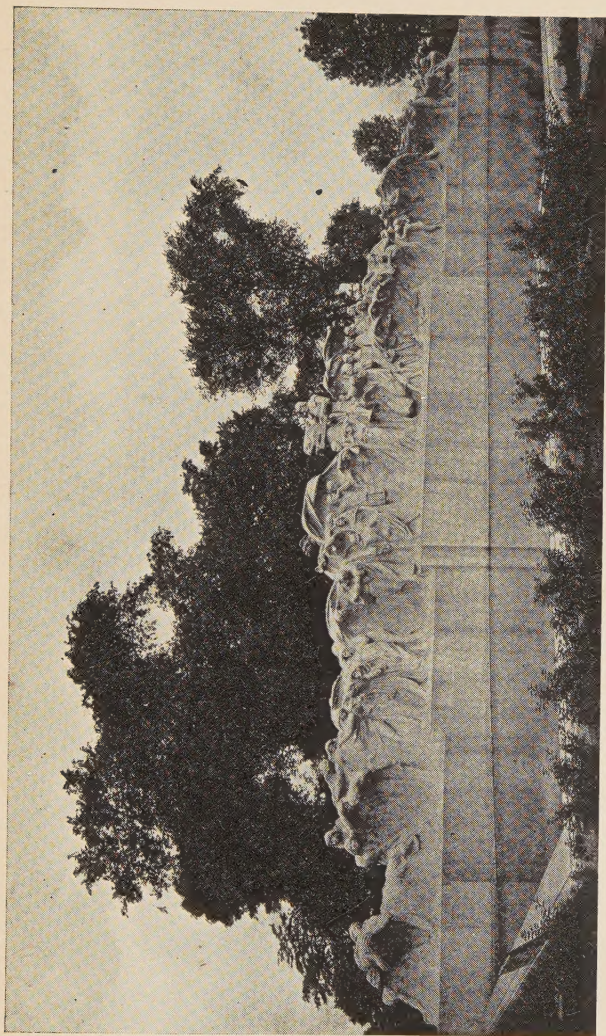


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By Courtesy of the Artist, Laredo Taft, Chicago
"THE FOUNTAIN OF TIME".—Taft.

We are all marching in the procession of the ages; those who find happiness are pursuing their courses under controls.

OPEN THE DOOR OF YOUR HEART

Open the door of your heart, my lad,
To the angels of love and truth;
When the world is full of unnumbered joys,
In the beautiful dawn of youth.
Casting aside all things that mar,
Saying to wrong, "Depart!"
To the voices of hope that are calling you
Open the door of your heart.

Open the door of your heart, my lass,
To the things that shall abide;
To the holy thoughts that lift your soul
Like the stars at eventide.
All the fadeless flowers that bloom
In the realms of song and art
Are yours, if you'll only give them room.
Open the door of your heart.

Open the door of your heart, my friend,
Heedless of class or creed,
When you hear the cry of a brother's voice,
The sob of a child in need.
To the shining heaven that o'er you bends
You need no map or chart,
But only the love the Master gives,
Open the door of your heart.

—Edward Everett Hale.

PREFACE

An examination of the fundamental elements of one's education reveals that it is made up of certain knowledges, useful or otherwise, interest in many things, attitudes toward many situations, ideals which serve as governing principles, habits which contribute to automatic performance in the various relations of life, abilities to perform many tasks, dispositions to engage in many activities, etc. This great accumulation began early in life. They are the immediate purposes to be achieved through training. As these developed, certain by-products, as appreciations, love, faith, etc., appeared also.

Any one who writes a book for youth must give strict attention to these immediate products, visualize clearly those most needed for developing boys and girls, as they move in a society that is ever increasing in complexity, and then organize bodies of material to achieve these, at least in part, and, in addition, awaken the spirit of quest which will lead to further reading and observation and practice in the application of the ideas already acquired.

This is what the author has tried to do. Before any writing was done, many weeks were spent in trying to find out what junior boys and girls needed, and also the types of material which would meet the needs and, at the same time, appeal to the young people for whom it was written. Just how well he has succeeded will be seen when, under wise educational guidance, the students try it out in their classes. This will give it the crucial test.

The author is not unmindful of the contribution the students of the Junior Secondary Training School of Brigham Young University have made. These students wrote him many letters setting forth their ideas concerning what they needed and what they enjoyed reading. Guided by these suggestions, a number of chapters were written. These were

then mimeographed and given to the students for study and evaluation. Their written reactions were studied, and modifications in the textual material were made as seemed advisable.

The author is also indebted to the students in his large college class in Religious Education (over one hundred members), who wrote him their ideas of what a book designed for the moral and ethical training of youth should be, in the light of their experiences. These, also, were studied preparatory to writing. After a number of lessons were prepared, typical lessons were taken and read to these college students. They then evaluated them as suitable for the purposes intended. Written reactions were received from each of these students. To motivate frankness, no signature from either of the groups was given.

It is the hope of the author that the expectation of the Junior Seminary teachers shall have been met, and that the boys and girls who read this book will find many ideas that will help them in developing a well-governed life.

Thanks is also due to Mr. N. I. Butt who checked the manuscript and to Mrs. Stella Rich, critic teacher in the University Training School, who assisted with many suggestions and who administered the lessons to the junior students.

AMOS N. MERRILL.

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SUGGESTIONS TO THE TEACHER

This book was written to be read by the junior boys and girls. The large purpose, as will be clearly seen by perusal of its pages, is to develop a disposition in the boys and girls to establish controls that will govern their own conduct, also favorable attitudes that will impel them to cooperate with those agencies which promote this achievement, that they may attain success and get more happiness out of life and, in the meantime, be more highly respected by their fellows.

In the presentation of all of the lessons, therefore, it is suggested that this purpose should always be in the mind of the teacher, and be suggested to the students at opportune times.

It will be observed that the book is divided into four parts. The first class period could well be utilized in calling attention to this four-part division, also to the themes that have been developed under each. This material can best be obtained from the table of contents.

Each chapter opens with a brief resume of the chapter preceding. It is suggested that before the advanced lesson is taken up this resume be read and briefly considered as an introductory step to this day's lesson. Most effective teaching will result if, before a lesson is considered in the class, its purpose or aim be read and explained. This should result in more direct teaching.

Each section of each chapter is introduced by a meaningful assumption or caption. It is not intended that many of the stories which have been presented to establish the point stated in the caption, be related by the students, but rather the teacher should encourage the members of the class to tell incidents and experiences, both from actual experiences and from their readings, which illustrate the point set forth in the section headings. In this the teacher can make valuable contributions by re-

lating stories from his own experience, or from the experiences of others, or, better still, by getting the members of the class to do this.

Each chapter closes with a summary of the points that have been emphasized. After the chapter has been considered, the teacher may well spend a little time in making this summary a matter of mind content of the students.

It will be observed that two chapters in the text are called "Review." The teacher should make every endeavor to administer these chapters in such a way that the main items thus far considered shall be brought once more into the minds of the students. In the meantime, it is well to remember, it is not the material one reads that educates one, but the material that remains in the mind or that effects changes in the conduct of the individual. Teachers will find at the beginning of each review chapter suggestions of procedure which they will find helpful.

The pictures and poems have been added to embellish and supplement the book. The pictures should be examined with great care and, while the students are doing so, the sentiment in connection with the picture may be read again and again with profit. After a little reflection it would be profitable for the boys and girls to give expression, either in writing or orally, to the thoughts that arise in their minds as they read the sentiment and examine the picture.

The poems may be memorized with profit to the students. This is true also with the poems found in the body of the text in connection with the lessons. This will greatly enrich the mind content of the students.

The special lessons appearing in Part IV should be anticipated. The regular lessons should be set aside just before Christmas and Easter, respectively; and before Christmas the special lesson, "Unto Us Is Born a Savior," and before Easter the lesson, "He Is Risen", should be administered. The drama may be presented in the regular way, or a student or the

teacher may read it with or without the music, or, better still, as a dramatic performance. In trying out these lessons before publication all three ways were tried and found satisfactory. If presented as a drama, it is suggested that an evening entertainment be provided to which parents, friends and the public generally be invited. For this presentation, it would be advisable for the inexperienced teacher to invite some person who has had experience in staging plays to give assistance. Such help may be secured upon application to Church Schools of the locality or the Dramatic Art Departments under private or public auspices.

Every member of the class should own this text book, or at least have access to it, so that he may come to every class meeting with a careful reading of the lesson for the day. Education is a self-activity process. The teacher, therefore, should try to stimulate the interest of the student in these lessons, so that he will want to be at every class and with a careful preparation of the assignments for the day. Further, the students should be encouraged to apply to their own conduct the lessons learned. Herein will be found the value of these lessons. The purpose of it all is to enrich the lives of the boys and girls and to make for better citizenship.

An ever-present question with every teacher is, "Am I succeeding as well as possible?" To answer affirmatively the teacher must ever be "on his toes"—full of energy, enthusiasm, love of the work and of the boys and girls. Careful preparation must be made of every lesson and for every class meeting. The principles of class-room management and class-room teaching should be continually applied. Nowhere will opportunity to apply the "art of teaching" be found to a greater extent than in seminary teaching. Nowhere will the teacher's skill be taxed greater than in seminary classes. And nowhere will the rewards of successful teaching be greater than here. This fact justifies the teacher in spending all the time and effort necessary to succeed.

It chanced (by design) that as the Christmas holidays approached one year, the father of the boys purchased several loads of saw logs to be used as fire-wood; for in those days in that town, wood was the main fuel. This purchase, however, he never revealed to the boys until later.

The Good Father Motivated the Boys to Do the Work.—It chanced also, for he planned it that way, that one evening early in the week preceding Christmas holidays, he made the boys a visit at their boarding place near the high school. During this visit he inquired all about the school work and incidentally mentioned Christmas. Just before parting from the boys on the evening of this first visit, he incidentally remarked that he had a wonderful job for them during the holidays. The boys, out of curiosity, asked their father about this job, but the father jovially remarked that they were too busy with their lessons to think about home work; so the boys found out nothing.

The next evening also, he visited the boys only to remark casually, just as he was leaving, about the fine job he had provided for the boys when they returned home.

After the third reference to this **fine job** the boys became very curious and talked not a little about the "fine job" that was awaiting. Each thought he knew what it was but none of them guessed rightly.

Friday afternoon came and with it a fine team of horses attached to a big bob sleigh to take the boys home. Darkness had settled down before the home town was reached so that the boys could do no exploring about the place before morning. The next morning, burning with curiosity, they were up early to learn more details about the fine job. As they stepped onto their mother's back porch there before them in the wood yard they saw a great pile of logs. At that moment the father appeared in the doorway and said, "Well, boys,

what do you think of the prospect? All you boys will need to do for the whole two weeks is to chop those logs into stove wood." The boys looked at each other and then at their father, and with a smile the older one said, "That is a fine job!"

The Boys Get a Bright Idea.—And so it was. Business, however, called the father away for the first week. That left the boys to be their own bosses. After breakfast they went out to make preliminary surveys. It was during this time that a bright idea popped into the head of the oldest boy. "Say, fellows," said he, "I've got an idea!"

"Hold to it," said the younger.

So possessed was the older boy with his thinking that he did not hear the remark of his younger brother, nor did he sense the sarcasm which followed his remark. "Do you see that old mowing machine over there?"

"Well, what of it," said the second; "we had to throw that old thing away last summer."

"I can make a sawing-machine out of that!"

"Is that your bright idea?" said the younger.

"Now don't get skeptical," said the older, "but just let me explain."

The Boys Develop the Bright Idea.—The three sat on a log that beautiful December morning and as the sun broke through the low-hanging clouds and mists, they figured and drew and thought. "That left wheel will need to be buried deeply in the ground to fasten her," said the older boy, "and the drive wheel will do the work if only we fasten a pole to the end so we can hitch a horse."

The picture of blocks falling from those logs as the horse-driven saw passed through them, made a strong appeal. The boys were clever with tools and the picture soon became a reality! The old mower was brought and duly "planted." To the gearing, in due time, a driving rod was attached. At the far end of the rod a crank was turned at right angles so that as the gearing turned the rod,

the crank would draw the saw backward and then push it forward.

As the work progressed, nothing seemed more simple. Strange, they thought, that they should have drawn that saw back and forth by hand for years and had never thought of such a sawing-machine.

It must be borne in mind that it takes time to convert an old mowing-machine into an effective sawing outfit. So the boys found it. Three days passed before the outfit actually took form, but each day saw something that looked more like a sawing-machine and each day closed with more enthusiasm. At noon of the fourth day everything was in readiness for the first trial. It was to be put in action right after dinner.

The Jerking of the Saw Presented the Real Problem—How to Control Action.—After a hurried dinner, the youngest boy was dispatched to the barn for the old sorrel mare. The other two boys adjusted the log and the saw, oiled the machine and gave it its final inspection. The part each was to play was agreed upon. The youngest boy was to tend the horse, the second to split the blocks as they fell one by one from the logs, and the oldest one was **"master mechanic."** "Are you ready?" said the "mechanic." "Now let her go slowly at first." The horse was put in motion, but to the consternation of all the machine jerked so badly as the saw moved back and forth on the log, that the whole outfit was in danger of destruction.

Matured Wisdom Suggested the Solution.—Just as the horse was stopped, a hearty laugh fell upon the ears of the three boys. Turning, they saw an old mechanic standing by taking in the situation. "Well, she jerks," said the mechanic. "She surely does," said the older boy, "but she goes!"

The man of experience explained that a balance wheel was needed to govern the action of the saw. He instructed the boys to secure the drive wheel

from an old grain binder that had been discarded and to attach this solidly to the drive shaft. He pointed out that the large wheel would prevent the jerking by controlling the motion.

Another day was spent in adding this improvement. But what does a day amount to when success is just ahead! It would not have amounted to much but for one reason; the father was soon to return! However, the needed improvement was made and the second trial was to be made. The interest of the older mechanic was now aroused, so he was one of the anxious observers. This second trial was much more successful.

Loading of the Balance Wheel Crowned the Efforts with Success.—The secret of success was found in the **Balance Wheel**. The saw, however, ran still unsteadily. "We have it now," said the old man. "The balance wheel needs **loading**! Come over to my shop and get some heavy irons and bolt them to the inside of the wheel." This was but one hour's job. As the boys passed out of the shop, each carrying a heavy piece of iron the old mechanic said, "It's very important that you keep your balance wheel loaded, boys! That controls the action!"

The third trial was crowned with success. The horse went round and round, the saw moved backward and forward and the blocks fell one by one from the end of the logs. At this point the father appeared upon the scene. He looked on with great interest. Finally he said, "What are you doing, boys?" The boys smiled as the oldest one answered, "**Just sawing wood!**"

The writer was the youngest boy. That incident occurred a long time ago. Since then he has travelled about in the world many thousands of miles and has met many people. He has seen boys and girls, and men and women in action doing many things. He has done many things himself. On many occasions, when conduct was not in keeping with the best standards, the words of the old me-

chanic seemed to ring in my ears. "It's very important that you keep your balance wheel loaded, boys! That controls the action!"

All Mechanical Devices Need Balance Wheels and Controls.—Balance wheels and controls are so important in the world in which we live that every machine that is offered to the public for sale is provided with them. The public, too, insists that the wheels be in perfect order; that is, so perfectly adjusted that they will control. Note, for example, what happens when the timer, which is the electric control of the automobile, gets out of repair. She backfires! In most well-regulated cities the driver of such a machine is directed by the traffic officer to the nearest garage for adjustments. In the long run, that is the very best thing that could happen to him. Have you ever observed young people whose conduct was so out of keeping with that of society in which they live that they exhibit social "backfiring"? Well, these need a "social garage to adjust the controls." Adequate adjustment will insure improved conduct and happiness which result from right living.

I observed something not long ago that was very interesting. I was driving along one of the main streets of one of our cities and came to a line of automobiles that was held in waiting by an officer. Soon the driver of the first automobile was given some instruction. He drove his car to the middle of the road and then sped past two men just down the driveway. As soon as he had passed these men, he applied his brakes and the car stopped within a distance of a few feet. The men who were standing by stepped to his car and gave him a ticket. Then he drove on. Then the second car did the same. Then the third, and so on, till all the cars had thus been driven past the "inspectors." Some were given a ticket of a different color. These, I noted, drove to the nearest garage and had their brakes tightened. When my turn came I discovered

what it was all about. They were testing the controls—the brakes!

Social Controls Are as Important as Mechanical Control.—I went to a dance in that same town. Again I was kept waiting in a line. Again I saw tickets given out and in due time I received one. In a short time these same people came to the door-keeper for their tickets again. The request of most of these was granted. Two or three, however, were given a ticket of a different color and were motioned into a side room. In there they met a man in uniform. Their social brakes—c o n t r o l s—had slipped! Society had adopted this means of dealing with these young people for the purpose of helping them to keep their social brakes tightened.

Social balance wheels! That boy who has forgotten the promise he made his mother would be improved by loading his balance wheels with firm resolves. If he breaks his promise once his “wheel” needs loading again and fastening also, so it will not slip the next time he gets into action. The girl who neglects to return to her home at the hour she agreed to and also fails to ‘phone her mother to explain, in case she finds it impossible to reach home, would make the home life happier if she effected the tightening of her social brakes.

Everybody admires young people whose conduct is constantly guarded by evenly balanced controls. The advice of the old mechanic is probably worth remembering:—“It’s very important that you keep your balance wheels loaded, boys! That controls the action!”

SUMMARY

From the foregoing lesson we have learned:

1. That anticipation always motivates us to get into action.

2. That the action of mechanical devices is perfected when balances and controls are provided for.

3. That correct action on our part is insured only when it is performed under adequate controls.

4. That heeding the advice of the old mechanic insures happiness—happiness that results from good conduct.

PROBLEMS AND EXERCISES

1. After reading this lesson tell the story of the balance wheel.

2. Fill in the blanks. From this lesson I draw the following conclusions:

(a)

(b)

(c)

3. Adequate social controls which arise from within would eliminate the following questionable conduct which, in the end, does not contribute to happiness:

(a)

(b)

CHAPTER II

CONTROLLING THE EMOTIONS

ANGER

In our first lesson the importance of establishing controls over our actions was pointed out. A parallel was drawn from that which is so universal in the mechanical world to that which may or may not be evidenced in the world of human affairs. The need of establishing effective controls over one's actions, that everything one does may be most effective and result in the greatest amount of happiness, was shown. In this lesson it is proposed to deal with situations in which there is always danger that actions shall be uncontrolled and as a result produce embarrassment and often much unhappiness.

The Disposition to Become Angry Develops Very Early in Life.—The writer once knew a neighbor boy who on most occasions was a delightful little fellow. One day, however, soon after our acquaintance, I observed him moving about in a circle. He would go around and around, moving at times quickly; this to be followed by a slower, stamping movement. Suddenly, he would stop, put his cap under his feet, and, with all his strength, pull on it with his hands as if trying to tear it into pieces. Being unsuccessful in this, he would scream at the top of his voice. This sort of conduct he kept up until he became exhausted. Then he would sit for a while to rest. It was only after considerable time that he became normal and would go about his play again. This little fellow was only three years old! He moved away from the neighborhood where I lived, and I did not see him again till he was in the seventh grade at school. The boys and girls were asked, one day, to change seats. All

but this boy were very happy about it. He flew into a passion and exhibited much the same type of action that he exhibited in childhood. Though ten years had passed, no controls had been set up. He was very unhappy. His close friends were few, for no one enjoys the companionship of those who are inclined to sudden anger.

This case was somewhat extreme, but all of us have seen and have had experience with children, and larger people, who easily give way to fits of temper. It is a common observance that many such people fail to improve with age. In speaking of anyone of this group we say, "Oh, that is his habit." And this is the pity! The passion has continued uncontrolled so long that it has actually become habitual with him to become angry for slight causes. It is an outstanding evidence of weakness. The longer it is allowed to go, the more damage it will do to one's character and the more it hinders one's progress.

Anger Is a Natural Passion and May Serve a Worthy Purpose.—Did you ever hear someone say, "I wish I could keep from becoming angry?" If you have, you may conclude that they are ashamed of what they had done during periods of anger. They surely have never realized just what part this passion should play in the lives of normal people. Here is a wonderful case in question. On one occasion Jesus, as was the custom, went into the temple to worship. In the temple, in those days, it was customary for people who had things which were used in their worship, to display them for sale; for you remember, various articles were used in connection with religious practices in the past. Jesus had not so much objection to the selling of these articles as he did to the way they were being sold, and the prices that were being charged for them. As he saw what was going on and thought of the purposes for which the temple had been built, the anger passion began to arise. It

continued till he felt he dare do almost anything and was able to do unusual things. He, therefore, resolved to clear the temple of all who were engaged in this sort of business.

Having made this resolve, he determined upon the only course of action that would accomplish this end. He, therefore, made a whip of cords and began to use it upon the offenders. As they fled, he threw aside their tables, scattering their change about the floor. As he did so he said: "Take these things hence; make not my Father's house a house of merchandise."

Here we see this passion under perfect control, producing in one the feeling of power and confidence that puts one at one's best. That seems to be the purpose of anger. The show of anger often protects us against those who would impose upon us.

Uncontrolled Anger Prevents Us from Doing Our Best.—There are many occasions when a person wants to be at his best. Then is the time for all of the controls that have been established to be brought into play. Such an occasion is a game of basketball, for example, where the winning of the game causes "our crowd" to be happy and all connected with and interested in our school to feel proud.

On one occasion a game that was to determine championship was in progress. The opponents of the team, upon which the boy in question played, knew of a certain young player's weakness. He, if pressed or if provoked, flew into a passion of anger. The boys, therefore, proceeded to take advantage of him by bumping into him, stepping on his toes and otherwise giving him annoyance. Signs of anger began to be observed. From the side lines came cries of, "Hold your head, old man! Cut that out, boy! Don't get hot, kid!" and so on.

His ability as a player was unquestioned. In fact, the crowd looked to him to turn the tide for victory. The boys on the other team knew that

also, for they had played with him under other circumstances when his controls were running perfectly. But that night the balance wheels began to slip; his playing was erratic and very uncertain. The captain observed him and said, "Cut it out, kid!" He grew more angry and began to foul. Under such conditions the coach could do but one thing and that was to take him out of the game, much to the disappointment of the crowd and to the embarrassment of the player.

Such cases are common. One cannot be at one's best under such conditions of mind. For high grade action, the mind must be free to do clear thinking. In anger we are apt to pay attention to that which annoys rather than that which will secure best results.

Coaches and directors of physical activities want their men to be "cool headed." This is only another way of saying they must, under all conditions, have their controls so well adjusted that they keep the men running true to good form.

Boys are often asked, "What good do these physical contests do to the individual?" Here is the key to the answer. When the blood is flowing freely and the physical powers are taxed, then is the time that the balance wheels are most inclined to slip;—then is the time when the individual inclines to anger. The coach gives us directions that will help in these controls, and the game presents the conditions for practice in the art of controls. Out of it should come the power to control ourselves, especially our anger passion.

There Are Certain Simple Devices That Will Help in Developing Control of Anger.—Up to this point, we may have believed all that has been presented, yet all of us may be more or less guilty of giving way to the anger passion and of doing things for which we are later sorry. We may have been where the opportunities should have come our way and because we lost control—because our balance wheel

was not loaded, we may have gone wrong. If we have been in these situations, we do not want to find ourselves in them again. What, then, may the one who is inclined to lose control and become angry do? There are certain simple rules that have been tried and, because they worked, have been passed on to us. Those who want to develop a praiseworthy character and yet are weak in controlling the anger passion, will surely try one or more of these. Here they are:

1. When you begin to get angry, count ten and whistle before you act.

2. When you begin to get "hot" hold your tongue and smile.

3. When anger passions begin to arise change the subject.

4. When one is at work and anger arises, sit down and cool off.

5. Laugh heartily.

6. Speak gently. "A soft answer turneth away wrath."

7. Say to yourself, "An angry fellow is easily defeated."

8. Observe the other fellow and note how ridiculously he acts.

9. Resist anger and it will flee from you.

10. Resolve in the morning to refrain from anger during the day.

One with Perfect Controls Is Our Ideal.—All who read these pages no doubt have read of great men and great women. You also know many who are now living whom you admire. Many of the great may have shortcomings, but we admire them in spite of these. Our admiration is complete only when shortcomings are not obvious. Such a shortcoming as "loss of temper" is so outstanding that one who possesses it is often known because of it. Our ideal person is the one who moves in society with such perfect control that we are led to say, "We admire him because he is always the same."

SUMMARY

From what we have read we conclude:

1. That the disposition to become angry develops often in early childhood and at times expresses itself in violent fits of passion.

2. That anger is a natural passion, and if controlled may be made to serve one by causing a feeling of power and confidence which enables one to be at one's best.

3. That anger prevents the individual from doing his best and thus puts him at a discount.

4. That manly, physical play is good to strengthen self-control, for it offers one the opportunity to practice controls of the anger passion.

5. That anger may be controlled by following simple rules of conduct.

6. That our ideal of a worthy character is one that shows perfect controls under all conditions.

PROBLEMS AND EXERCISES

1. Secure a story for the class of a person who, because of the power to control his temper, had great advantage in a certain situation.

2. Repeat the rules for control of one's temper. Add other rules to this list.

3. Call to mind a person whom you know and determine the truthfulness of the statement:—We admire mostly those who have perfect controls.

4. Determine how long it will take you to memorize the summary.

CHAPTER III

CONTROLLING THE EMOTIONS

HATE

The last chapter was a discussion of one of those uncontrolled emotions called anger. We saw that it was a very natural emotion, arising even in childhood and manifesting itself in a form of behavior that never could bring anything but trouble and regret. Anger when uncontrolled develops finally a habit that remains to vex the individual till his controls are sufficiently established that he can conquer it. Then we saw that this emotion may be turned to the good of the individual. The ideal character develops controls that cause all to admire him.

In this chapter, we desire to consider another of the emotions which, if uncontrolled, brings trouble and unhappiness. This emotion is an aftermath of anger long continued and is called hate. We find a good introduction to our discussion in the beautiful lines of "Seeds of Kindness":

"Are we sowing seeds of kindness?
They shall blossom bright ere long;
Are we sowing seeds of discord?
They shall ripen into wrong;
Are we sowing seeds of honor?
They shall bring forth golden grain;
Are we sowing seeds of falsehood?
We shall yet reap bitter pain.

We can never be too careful
What the seed our hands shall sow;
Love for love is sure to ripen,
Hate for hate is sure to grow;
Seeds of good or ill we scatter
Heedlessly along our way;
But a glad or grievous fruitage
Waits us at the harvest day."

Hate is so at variance with the finer emotions that move us and make us happy, it is often considered one of the strongest emotions to control.

Hate Has Its Origin in Other Emotions.—When once Paul was teaching the people he said, "Be angry, but sin not, neither let the sun go down upon your wrath." Two things are at once suggested in the above quotation. In the first place it is possible to be angry without committing sin. From our last lesson, however, we saw that human weakness is so manifest in most of us that it is much safer not to get angry. Second, that when the anger passion is long harbored, evil may result. Evil thoughts come into the mind, little things are magnified and the next thing one knows one has feelings of hatred in the soul. This is well illustrated in a story taken from a screen picture that had its rounds not very long ago. The picture referred to is "The Covered Wagon." This story had its beginning with a number of families that joined the great Westward movement, about the time Utah and the great Northwest were settled. In this company were two young men that had become members by adoption; that is, they had been received into the company by common consent. One of the young men was considered, at the beginning, very clever, possibly because he talked fluently and suggested many things for the others to do. The other young man had no desire to be the leader. He was quiet and when things were to be done, especially if they were difficult, he did them himself. The captain of the company had a beautiful daughter. As the journey proceeded, this young lady was thrown into the company, first with the one, and then with the other of the young men and sometimes with both together. Both of the young men fell in love with the girl and both sought opportunities to show her kindness, and thus win her favor. The captain of the company, the father of the girl, seemed to favor the young man who was

talkative, but the mother was inclined to be just a little suspicious of him. The girl seemed to be in doubt as to which one she should choose. As time went on, the rivalry of the two became more intense. The men avoided each other, but as the days passed this dislike that kept them apart, developed into a feeling of hatred that manifested itself in acts of violence. Upon one occasion they fought and fought desperately. The man of but few words gained so much the advantage in this encounter that it would have been a very simple matter for him to have ended it all then and there. But he controlled his emotions, for he desired to live in peace. For a time, after the trouble, it appeared that they had really decided to live in peace; but one day while they were out in the open prairie far from camp, they met. The man of many words, seeing, as he thought, an advantage, jerked a six-shooter from the saddle, which was on the other man's horse, pointed it at close range at his foe, and attempted to shoot. Fortunately for his opponent, the pistol was not loaded.

This incident reveals clearly their mutual dislike. The desire for advantage with the girl had caused the spirit of hate to develop, at least in the heart of one of the men. A few days after this incident, they came to the parting of the roads. One—the man filled with hate, took the Southern road and the other, the Northern. They did not meet again until they both had reached the gold fields of California. In the meantime, years had passed, so many in fact that one would think that hate should have died. But hate is like a poisonous disease, it never dies. The quiet man had taken up a gold claim on the Feather River, and in company with an old scout who was his friend during the entire journey across the great plains, was washing the precious metal from the golden sands of the river bed. These two had ceased to talk of the man who had been the rival of the younger man.

Quite unexpectedly one day, when they were at work, they heard footsteps approaching. The old scout was standing just beside the path, along which the footsteps were heard approaching. As the approaching person rounded the bend of the path, the hero of the story, the quiet man, found himself looking down the barrel of a rifle. The old scout, sensing the perils of his partner, seized his pistol, which always hung at his side, and fired the fatal shot which ended forever a feud that had developed a hatred that had a very simple beginning. Impelled by hate, the one man followed the other and intended to perpetrate a wrong, which only the emotions of hate could impel him to do.

Many other cases could be cited from the experiences of individuals and nations where wrath long retained has turned to hate. One thing should always be remembered, however. Not a single instance can be found in which hate of individuals or of people ever resulted in any thing good.

A Person Is Inclined to Spurn or Injure the Object of His Hatred.—During the Civil War a man and his wife lived in that region of country which was considered the dividing line between the North and the South. They had taken sides with neither the North nor the South, but since they lived near one of the main highways, the soldiers of both armies visited their place frequently. It often happened that these soldiers took whatever they wanted for themselves and for their animals. This, of course, reduced these people to a condition of poverty. As a result, the woman became angry and then gradually this anger turned to hate for all soldiers. She wanted them to leave her and her goods alone. She spurned them and when they appeared she ordered them away. Instead of complying with her wishes, these soldiers ordered her to prepare them meals whenever they chanced to come that way. Upon one occasion two of them, a captain and one of the regulars, came to her house in search of a Union soldier whom they

suspected of hiding there. After searching the place, the captain ordered the woman to get their breakfast. During the meal he passed some very uncomplimentary remarks about her and her cooking. That angry passion, fired by hatred, got beyond control. She seized a gun from the wall and fired upon both of them.

Occasionally there appear in the daily papers accounts of the renewal of old feuds that have existed for a generation in some sections of our country. Old family grievances which should have been forgotten long ago are still remembered and serve to kindle hatred. Members of each side seek to avenge the "wrongs," as they call them, to their families. When these old feuds get under way, property is destroyed, and members of certain families are whipped or even killed. These are the fruits of hate.

John, a disciple of Jesus, upon one occasion when teaching the people concerning hatred made the following statement. "If a man say, I love God, and hateth his brother, he is a liar." (I John 4:20) From this, one may conclude that hatred for one's fellows and love for God cannot abide in the same heart at the same time. If hatred drives love out of the soul, it becomes a real enemy to one's spiritual and temporal salvation. The poet has said:

"One master passion in the breast

Like Aaron's serpent swallows up the rest."

Hate Has Its Purpose.—When one looks up the matter of hatred in the Bible one finds that good men mentioned in the Bible, and even the Lord himself, hated. The object of their hatred, however, was Sin or something connected with evil doing. For example, the Lord said to his people through Isaiah the Prophet, "I hate robbery for burnt offering." On another occasion he said through the Prophet Amos, "Hate the evil, and love the good." Thus it appears that hate is an attitude that protects us against evil. If we do not hate sin we are likely to partake of it. It is exactly as Pope, the poet, said:

“Vice is a monster of so frightful mien
As to be hated, needs but to be seen;
Yet seeing too oft, familiar with her face,
We first endure, then pity, then embrace.”

There Are Two Kinds of Hate.—From what has been said, we see that there is more than one kind of hate. There is a hate that extends to the individual, usually the person who has wronged us. This is the kind that is to be condemned. It hurts the one that holds it more than it hurts the one at whom it is directed. This hate must not be allowed to stay in the soul. The other type of hate protects us from evil—it purifies the soul. This is a God-like emotion and should be cultivated. Henry Van Dyke in the *Outlook* of January 9, 1918, page 55, expresses this same thought very beautifully in his poem, “Righteous Wrath.” This poem is worth memorizing. It is as follows:

“There are many kinds of hate, as many
kinds of fire;
And some are fierce and fatal with murderous desire;
And some are mean and craven, revengeful,
selfish, low,
They hurt the man that holds them more
than they hurt his foe.
And yet there is a hatred that purifies the
heart.
The anger of the better against the baser
part,
Against the false and wicked, against the
tyrant’s sword,
Against the enemies of love, and all that
hate the Lord.
O cleansing indignation, O flame of righteous
wrath,
Give me a soul to see thee and follow in thy
path!

Save me from selfish virtue, arm me for
fearless fight,
And give me strength to carry on, a soldier
of the right!"

Love and Hate Not.—Anger, hate, jealousy and bitterness, if not controlled, generally take up their abode together in the soul. The Lord has said that these are the emotions which control those who are cast out from his presence. The Lord does not like them. We do not like them. We refuse to associate with people who allow their lives to be controlled by them. It is clear that these stand in the way of our progress. Since they prevent progress they hinder us from attaining daily salvation and thus become our enemies. How may they be controlled? Probably no better way has ever been found than that which the Savior recommended. It is found in Matthew, fifth chapter, verses 43 to 48, inclusive. Jesus said:

"Ye have heard that it hath been said,
Thou shalt love thy neighbor, and hate
thine enemy:

But I say unto you, Love your enemies,
bless them that curse you, do good to them
that hate you, and pray for them which
despitefully use you, and persecute you;

That ye may be the children of your
Father which is in heaven: for he maketh
his sun to rise on the evil and on the good,
and sendeth rain on the just and on the un-
just. For if ye love them which love you,
what reward have ye? do not even the
publicans the same?

Be ye therefore perfect, even as your
Father which is in heaven is perfect."

Those who would develop a worthy character will cultivate love; love for the beautiful and true. On the other hand they will establish controls that will safeguard against the passion of hate.

SUMMARY

From the foregoing discussion we see:

1. That hate has its beginnings in other emotions and develops when these emotions are allowed to go uncontrolled.

2. That hate impels us to injure or, at times, even destroy the objects of our hate.

3. That hatred for our fellow man and love for the Lord cannot exist in the soul of one at the same time.

4. That hate is of two kinds, namely, the hate that causes us to injure another and the hate that causes us to spurn the evil and the low. The first harms us; the second is God-like and protects us against evil.

5. That the Lord has encouraged us to control hate and cultivate love.

PROBLEMS AND QUESTIONS

1. In what way does hate differ from anger?

2. Is hate or anger most manifest in the conduct of the lower animals? How do you know?

3. What is the connection between revenge and hatred?

4. What nation during the recent war had a song of hate? What effect would such a song have on the masses of the people?

5. If a person is always looking for an opportunity to "get even" with someone, what does this indicate? What does it result in?

6. What would you suggest as being the best way to treat one who has done you an injury?

CHAPTER IV

CONTROLLING THE TONGUE

In our last chapter we considered the serious consequences of hate. This passion is never as strongly exhibited by the youth as it is by the adult, and yet there is plenty of evidence that even youthful people may hold grudges far too long—so long, indeed, that hate begins to develop. The only safe course, as we strive to build a worthy character, is to avoid, not only hate, but even grudges which serve as foundations upon which hate develops. The advice of Jesus to the effect that all should “love and hate not” was presented in the hope that we would accept this splendid advice from one of the greatest teachers of men. It is never too early to set up safeguards that will protect us against evil practices of every description.

In this chapter we shall consider one of the most outstanding shortcomings of the youth and adults alike; namely, the lack of control of the tongue. It is hoped that all who read this lesson will resolve to achieve the purpose of this lesson.

Evidence or Lack of Control of the Tongue Is Shown through Idle Words.—Jesus upon one occasion was in conversation with the Pharisees. He had been answering questions about many things when finally the question concerning the manner of one’s speech came up. The Pharisees were not very good people and Jesus knew it. He wanted to give them instructions which, if they followed, would make them better. He therefore said unto them:

“How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

A good man out of the good treasure of the heart bringeth forth good things; and

an evil man, out of the evil treasure, bringeth forth evil things.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment:

For by thy words thou shalt be justified, and by thy words thou shalt be condemned."
—Matthew 12:34-37.

Idle words! A boy once came into my office to give account of his conduct. He sat and talked for a considerable length of time. At times it was difficult for me to understand his meaning. Nearly every sentence contained a slang word or a slang expression. The great majority of these seemed to have no meaning. His speech was unrefined. Indeed, if I had insisted upon refined language, or if he had tried to speak as a refined young man should have done he would have had great difficulty and would have suffered much embarrassment. From the abundance of his heart there flowed a stream of idle slang. From some points of view he was a fairly good boy; but if judged by his words, he surely would have been condemned.

Compare this young person with another which I met at the University of Chicago. While attending that great University it was my custom to dine in the cafeteria that was run by the University. The children's hour was promptly at 12 noon. Some matters of importance made it necessary for me to get my lunch earlier than usual on a certain day. I sat at the table with a group of seventh and eighth grade children. A little girl belonging to the seventh grade entered into conversation with me during the luncheon period. After the meal was over she told me of her school, her home and many other things. In all, we conversed upwards of an hour. So well was her tongue guarded and controlled that not once did she use a slang expression, nor did she make mistakes in her English. This girl was form-

ing language habits that would make her at home in any society. One feels sure that she would never, in later life, feel embarrassed because of her discourse.

As we mingle with boys and girls, we find many of both classes. Some, it seems, delight in picking up all the slang of the street. Others consider that such material is not worth remembering and so guard against it. The tongue once given to uttering slang becomes unruly in later life when an attempt is made to be refined in one's address. Slang words and phrases slip out, much to the embarrassment of the one who, early in life, failed to establish controls over the tongue and to form correct habits of speech.

Thou Shalt Not Swear!—Another evidence of a lack of control of the tongue is seen in a disposition of some to swear. This practice is so common among some young people that one is forced to the conclusion that those who practice this extremely bad form of discourse can hardly be aware of the many handicaps it throws about them. If young boys only knew the hundreds of times boys who, otherwise, were good workers, had lost very desirable jobs, simply because of the language they used, they surely would never use vulgar and profane language again. If girls could only look into the minds of respectable and refined people and see the unfavorable impressions they make when, in unguarded moments, they use unbecoming language, they would do everything in their power to overcome this sinful practice. There is but one safe course for boys and girls to take and that is, "Swear not at all."

The thoughtful person may ask, "Are there other reasons why one should refrain from swearing?" Yes, many of them; one of the best is that Jesus said that one should not. Besides this one there are many others. Here are an even dozen reasons

why one should not swear. How many more can you add to the list?

Swearing is an unwholesome form of speech.

Swearing is a sign of defeat.

Swearing is a bluff that goes over only with cowardly people.

Swearing offends a lady or a gentleman.

Swearing is a sign of coarseness.

Swearing dulls the finer nature of the individual.

Swearing often loses for the individual the respect of refined people.

Swearing is sinful.

Swearing makes a coward of the one who indulges in it.

Swearing is a sign of lack of control.

Swearing is an offense in good society.

Swearing is an evidence that one's coarser nature is being cultivated.

If proof is wanted for any one of these propositions, look into the life and conduct of any one who swears.

James, a disciple of Jesus, has given as good a discussion of the unbridled tongue as can be found anywhere in print. It is found in the first ten verses of the third chapter of James. He says:

"My brethren, be not many masters, knowing that we shall receive the greater condemnation.

For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

Behold also the ships, which though they be so great, and are driven of fierce winds,

yet are they turned about with a very small helm, whithersoever the governor listeth.

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

But the tongue can no man tame; it is an unruly evil, full of deadly poison.

Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

One Is Influenced by What One Hears and Says.—

Words once uttered leave, often forever, their impressions upon those who hear as well as upon the one who speaks them. This is illustrated by the following story. Two missionaries were once traveling among strange people, the majority of whom were not inclined to treat them kindly. They travelled for many hours till, at last almost exhausted, they stopped at a house and asked for a place to rest. The lady of the house invited them in and prepared something for them to eat. Before partaking of the food, the missionaries asked the privilege of engaging in prayer. As they prayed, they asked the Lord to bless the home, the man, his wife and children, and preserve and provide for them. As they were praying, the man of the house, who was very hostile to them, entered through the back door into an adjoining room. He stood with

gun in hand ready to drive them out. As he approached the room in which the missionaries were, he heard a form of communication which caused him to stop and listen. After the missionaries were through praying the man put his gun aside, went into the room where the men were and asked them to forgive him. He told them that he had come to drive them away, but the words they had spoken in prayer had completely changed him and that he was now their friend.

These words which the man spoke to the missionaries had a marked influence upon the visitors and also upon the man who spoke them. He had given expression to his friendship and that made him all the more their friend.

That expression of interest and good-will promotes kindly feelings, is shown in the teaching of Jesus. He taught the people to do as follows:

“But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you.”—Matthew 5:44.

The missionaries, it seemed, were able to follow the teachings of Jesus, but for most of us it seems quite difficult to pray for those whom we do not like. Why? The general tendency is to give hard words for hard words and to do evil things to our enemy. It is not nearly so profitable, however. Kind words almost invariably soften the hateful thoughts of an enemy (though they should never be spoken with this in mind), and at the same time such kind expressions make the one who speaks them a better person.

Kind words, beautiful words, meaningful words, words which we would gladly repeat to a refined, cultivated mother, words that lift us in our own estimation as well as in the estimation of others; words that may help all who hear them, are much

to be preferred to idle words, swear words, angry words, or slang words—words that give evidence that the tongue is not controlled. Boys and girls who are striving to live a happy life and to build a worthy character will cultivate a use of the first kind and refrain from using the second.

Avoid the “Smutty” Story.—My father once owned a flour mill. The farmers for miles around brought their wheat to be ground into flour. In those days, the farmers did not know how to grow wheat that was free from a disease called smut. These smutted kernels had to be taken out or they would have ruined the flour. The machinery that separated the smut from the wheat put it in a bin especially prepared to receive it.

One day while at the mill, my curiosity got the better of me. A view, I must get of that smut box! So when no one was watching I opened the door. This worse than worthless stuff left such evidence upon my face and clothes that a denial of my peeking into the smut box would have been useless.

Smutty stories are like smutty grain in that they leave their marks upon all who deal with them. Smutted grain makes only the poorest grades of flour. The miller dislikes smut because, as it passes through the mill, everything, even the miller, is soiled with it.

Those who are inclined to tell or listen to smutty stories or vulgar expressions might well draw a lesson from the smutty grain. It is far less serious to be exposed to the contents of the smut box than to the contents of the minds of those who hold their stored-up smutty stories. One may wash off the effects of smut dust with soap and water, but to get rid of the effects of the smutty story or vulgar expression is far more difficult.

Wise young people will make and live this one resolve: I shall never tell or listen to low, smutty stories or tolerate vulgar expressions.

SUMMARY

From the materials presented in this lesson we have seen:

1. That the use of slang or idle words is far too frequent among young people. The practice of this form of speech results in language habits that refined people dislike. These habits often re-occur, much to the embarrassment of the speaker.

2. That young people who try may develop a form of address that is beautiful, meaningful and effective.

3. There are many good reasons why swearing should not be practiced. This practice reveals the uncontrolled tongue.

4. That what one hears or speaks often leaves a lasting impression. For this reason refined expressions should be employed.

5. That the vulgar form of address or the "smutty" story has an influence that is always to be avoided.

PROBLEMS AND EXERCISES

1. If you were asked for help by one who had an uncontrolled tongue and wanted to improve, what would you do?

2. What are the best reasons you can think of why one should not use slang?

3. List some slang phrases or expressions one may use and still be in good form.

4. Memorize the following verses:

"Let us oft speak kind words to each other,
At home or where'er we may be;
Like the warblings of birds on the heather,
The tones will be welcome and free;
They'll gladden the heart that's repining,
Give courage and hope from above;
And where the dark clouds hide the shining
Let in the bright sunlight of love.

Oh, the kind words we give shall in memory live,
And sunshine forever impart;
Let us oft speak kind words to each other,
Kind words are sweet tones of the heart."

"Boys flying kites
Haul in their white-winged birds;
You can't do that
When you're flying words;
Thoughts unexpressed,
Sometimes fall back dead,
But God Himself can't kill them,
Once they're said."

5. If one is in a crowd and someone begins to tell a "smutty" story, what may one do to prevent the telling and still be polite?

6. In what way does controlling one's tongue contribute to the building of a worthy character?



By Courtesy of Brown Roberts & Co.

"THE HORSE FAIR"—Poncheur

Needs for Control—We put bits into horses' mouths that we may control them. Even so the tongue, though a little member, must be bridled or it will become an unruly evil.

CHAPTER V

THE LURE OF INACTIVITY

CONTROL OF THE MIND

In our last chapter we were concerned with motivating a disposition to control the tongue so that it shall not be used in swearing, or uttering useless and meaningless slang, or idle gossip, and never, under any circumstances, be engaged in telling "smutty" stories or forming vulgar expressions. It was urged that habits of speech are soon formed which are so hard to overcome that in after life, when one has discovered how uncultivated and harmful these forms of address are, these habits re-occur to give much annoyance and unhappiness. Correct and cultivated forms of language habits always indicate good breeding and are an endless source of happiness. Young people were encouraged to set up safeguards in language early in life so that the struggles necessary to overcome these bad habits shall never be necessary.

In this chapter, another form of control, namely, the control of the mind, will be considered. This is so closely related to the material of the last chapter that, really, the two ideas could have been developed together. The mind, which is really in control of all our thinking, speaking, and acting, is, after all, the place where controls must be set up, if controls are ever established.

The Ant Resists the Lure of Inactivity and Sets a Good Example for All.—Have you ever studied the ways of the ant? One who has studied a colony of these busy little creatures discovers much that is commendable. Each member of the colony seems to be working upon his own initiative, and, upon their united effort the welfare of the group depends. Industry seems to be their pass-word. If not on

duty in protecting the nest from foreign foes, each individual is hurrying here and there and everywhere for great distances beyond the nest, searching for bits of food or material with which to build the nest. These, sometimes found only after great effort, they bring to the nest. No wonder that Solomon, that wise leader and counselor of ancient times, as he contemplated the ways of the idler, declared:

“Go to the ant, thou sluggard; consider her ways, and be wise:

Which having no guide, overseer, or ruler,

Provideth her meat in the summer, and gathereth her food in the harvest.

How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?

Yet a little sleep, a little slumber, a little folding of the hands to sleep:

So shall thy poverty come as one that travelleth, and thy want as an armed man.”

—Proverbs 6:6-11.

In these words the wise man condemned idleness.

Mischief Is Organized in the Mind That Is Not Adequately Controlled.—Someone has said that the “idle brain is the devil’s workshop.” This statement, of course, needs to be qualified. The mind is seldom, if ever, idle. Thoughts are always passing through, leaving their impressions. This thinking may be so unorganized and misdirected that it does not amount to much, yet the mind is at work. It often happens that the individual is planning some course of action, something he intends to do. This line of activity may be of such a nature that it will bless the individual who performs it, or society for whom the individual is planning and working, or it may be of such a nature that it actually is a detriment to both the individual and to society.

Another has said that “Idle hands are the devil’s

tools." This implies, as does the first statement, that the devil is responsible during periods of idleness, for the mischief that may be done. There may be much truth in Watt's saying,

"Satan finds some mischief still
For idle hands to do."

Yet it does not seem quite fair to shift the responsibility of our misdeeds to the devil. It is, no doubt, much better for each of us to say, "I am responsible for the thoughts that pass through my own mind and the deeds performed by my own hands." But one says, "Evil thoughts come into my mind no matter what I do, and I can't help it," which may in part be true. In this connection it is a good thing to recall an old saying, "We cannot prevent the birds from flying over our heads, but we can prevent them building nests in our hair." The point to be remembered is, the mind is or should be in control. Whether the hands find work to do or whether they fail to do useful things is determined largely by thought. The individual is at the wheel guiding along the course he is taking. If the course be the course of the idler, very little that promotes happiness is accomplished. If it be the course of the worker, he will go forward either for good or bad according to his design. The Lord, who knows these things, has said, "One should be constantly engaged in a good cause and should bring to pass much righteousness." This is a program of work. It is also a program of right thinking. It has been urged that boys and girls who run the streets, without work to do, are very likely to go astray. While thus engaged, they have no responsibility and are not, therefore, urged to do right thinking. While the mind is designing a good and useful course of action, it has no time to design mischief. One writer has said that good, wholesome employment would cure cities of the evils which result from the actions of the unruly youth.

Idleness, then, especially of the youth, is extremely unfortunate both for the individual and for the community. Yet the individual is responsible for his idleness and also for the deeds he performs during moments when not profitably employed.

There Are Many Values in Life Which the Idler Cannot Obtain.—To provide the physical things of life, such as food, clothing, and a place in which to live, to acquire knowledge through study, to improve one's talents through practice, all these things require effort. The idle person may have his money given to him and with it he may buy the physical things and thus secure them without effort. Riches, however, cannot purchase the higher values of life, such as knowledge, improved talents, appreciations, worth-while abilities, etc. To obtain these, one must work. They are so difficult to reach that the idler, as he looks upon the path he must follow to reach them, says to himself, "They are not worth the effort." He, therefore, goes through the world without the joys which come through their possession.

Idleness Cannot Be Justified.—Upon one occasion when Jesus was teaching the people he spoke to them through the parable of the laborers. In the course of the parable he asked a very important question of a group of men who were standing idle in the market place. It was, "Why stand ye here all the day idle?" In one form or another this same question has been asked thousands of times since. What do you think the answer was? It was exactly the same as the answer one would hear from a similar group of idle men today. "Because no man hath hired us." (Matthew 20:6-7) The idlers would thus shift the responsibility of their idleness to the worker—the one who employed men. Was this fair? As the world goes today, is it the idler or the worker who gets employment? In the above parable the Lord of the vineyard is represented as having put the men to work, notwithstanding it was the eleventh

hour. That Jesus did not sanction idle conduct is shown by the fact that when the people complained of certain things he was doing, said, "My Father worketh hitherto, and I work." In this he set an example. Again he said, "It is a slothful servant who needs to be commanded in all things." It is thus seen that it is the individual who is responsible. There is a lot of work to be accomplished in this world, and each one should do his share. The poet wrote:

"Count that day lost whose low descending sun
Views from thy hand no worthy action done."

Idleness Interferes with Happiness.—A story is told of a certain idle but rich young man who went to his wise old teacher and said, "Master, pray tell me what must I do to be happy." The master said, "Why are you not happy? Do you not have the choicest things in the land to eat, the finest clothes to wear, a beautiful carriage to ride in, servants to wait upon you, and money to pay for all these things and to spare? What more can you wish for?" "Happiness," said the young man. "Ah!" said the master "Happiness is not borne on the wings of luxury, but on the weary limbs of toil does it come. Have you observed how the peasant girl sings as she performs her daily tasks?" "I have," said the sad young man, "and how all that toil seem to be happy. I alone am sad." "Idleness feeds upon happiness and finally consumes it," said the master, "while work opens the fountains of the soul from which happiness springs."

In this story we discern a double key. One end of it unlocks the door and admits us into the world of idleness where are found misery and discontent. The other end unlocks the door to the world of work where abide happiness and prosperity. As one reads the story, one is impressed with the truthfulness of Bryant's words:

“He suffered idleness
To eat his heart away.”

Work Is a Cure for Idleness.—The Book of Mormon tells us the story of the American Indian. In this book he is referred to as the Lamanite. As the story goes, Laman and others who were the fathers of this race of people took to a mode of life that did not promote their advancement. They wandered about fishing and hunting, depending upon nature for their food. A curse came upon them—they became idle and soon a loathsome people. In this state they lived for many generations. Finally through the labors of their more enlightened brethren, the Nephites, they were induced to repent of their idleness and to take up a better mode of life. They began tilling the soil, spinning and weaving materials with which to make their clothes and constructing useful articles from wood and the metals. Soon after they began to work, the historian tells of the change that came over them. He said the blessings of the Lord followed them and they became a prosperous and a happy people. Work cured their disease and brought to them the thing everybody wants—happiness.

The Lure of Inactivity, if Followed, Is the Cause of Want.—There lived in one of our northern towns a man and his large family. They were poor, often in destitute circumstances. When one neighbor asked another why they were always in need, the answer almost invariably was, “He is too lazy to work!”

Probably this told the whole truth. He could be found almost any hour of the day and almost every day of the year loafing about doing practically nothing. In his home there were no books or newspapers for reading. It would have been a matter for comment if this man were to have been found reading. Of course, he was very ignorant concerning the things that a busy world was doing. He followed

the lure—the false lure of inactivity, and came to want, both he and his wife and children. Certainly he minded his own business, but since his business was so limited that was but little commendation.

He is not the only one who is guilty of such conduct. Hundreds may be found among both the youth and adults who idle away that precious thing called time. Killing time! That is what many say they are doing; and if you watch such for a time, the truthfulness of what they say is obvious. What a pity! The amount of time that comes to us is so limited that surely no one, either young or old, can afford to waste a moment.

As I think of these things, a verse of each of two songs which are sometimes sung, comes to my mind. In the first one the poet wants us to value time and to improve every moment of it:

“Time flies on wings of lightning,
We cannot call it back;
It comes, then passes forward
Along its onward track;
And if we are not mindful,
The chance will fade away;
For life is quick in passing—
’Tis as a single day.”

In the next one the poet, as if encouraging us to seek for things that will never perish, says:

“Today seek for treasure better than gold;
The peace and the joy that are found in the fold;
Today seek the gems that shine in the heart;
While here we labor choose the good part.”

Time is one of the most valuable gifts of a great Father to his children. We can count on the present, we can work in the present, we can resist the lure of idleness today, we can establish controls over our thoughts now; but no one can tell what tomorrow

will bring. For us there may be no tomorrow. Read what Jesus said to the man who today had resolved to do nothing, who thought life was secure if only he had things to eat and to make him comfortable.

“And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: .

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God.”—Luke 12:16-21.

SUMMARY

From the above discussion we have seen:

1. That one of the wisest men of all time condemned idleness and commended the industry of the ant to all of us.

2. That life holds many values which cannot be enjoyed by the idler as they come only to those who work mentally and physically.

3. That no one can justify physical idleness nor the lack of control of the mind as manifest in day dreaming and other uncontrolled mental activities.

4. That work is a sure cure for idleness.

5. That the lure of inactivity, if uncontrolled, will lead to want.

6. That Jesus, in no uncertain terms, condemned idleness and encouraged the getting of these intellectual and spiritual values that make us more God-like.

PROBLEMS AND QUESTIONS

1. What is the difference between idleness and rest?

2. What is the meaning of each of these words: idleness? laziness? indolence?

3. Give all the reasons you can why idle people are not respected.

4. Do you think that people who are put in prison should be allowed to become idlers? Why?

5. What should be done to compel idle people to work?

6. Explain why idleness is a sin.

7. Is it possible to be saved if one does nothing, simply leads an idle life, doing no good or no evil? Why?

CHAPTER VI

CONTROL OF THE SPIRIT OF WANDER-LUST

Life holds many lures for young and old alike. In our last chapter the danger of following one of these, namely, the lure of idleness, was pointed out. That it has been a problem of the ages in the minds of thoughtful men was seen from the fact that a very wise man, the writer of Proverbs, warned against it. Certain of the higher values which life has to offer to the worker could never be enjoyed by the idler because they are the reward of industry. All values are much the same, they must be earned by work to be enjoyed. The quest is probably more enjoyable than the possession. To secure intellectual values, controls of the mind must be effected and, as the moments pass, the individual must embrace the opportunities to study and to learn. Work frees us from the drag of unhappiness which follows in the path of idleness. To develop that praiseworthy character which all desire so much to possess, the lure of inactivity must be overcome; controls of the mind must be established.

In the following chapter we are to consider another control that is more commonly established than those thus far considered, but still so commonly lacking that young people (in them it is most frequently lacking) should set up safeguards against it. This control referred to is the control of the spirit of wander-lust.

The Uncontrolled Spirit of Wander-lust Often Leads to Grief.—One of the best stories ever recorded is of a boy who could not resist the desire to wander out into the world for no other purpose than to see it. The story is recorded in the Bible:

“And he said, A certain man had two sons;

And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

And am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

And bring hither the fatted calf, and kill it; and let us eat, and be merry:

For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."—Luke 15:11-24.

Here Is Another Case in Question.—The experience of the young man given by Jesus was very common nineteen hundred years ago; so common, in fact, that Jesus gave it in the form of a parable. The spirit of youth to go out beyond the border and see the open world existed then—long before then, and has existed ever since that time. It is probably stronger today than ever before because so many alluring stories are read in books and are heard so often over the radio, that the minds of boys and girls are stirred with a desire to hear new stories and to experience new scenes.

Very frequently one hears an announcement over the radio that a certain young girl about fourteen years of age has disappeared from home. The last time she was seen she was wearing so and so. A few days afterwards one may read a note in the paper to the effect that "Jane Doe" who disappeared from her home in "Roweville" a few days ago was located at the home of her aunt in a distant town. This story was being told a few days ago. An automobile salesman was out on the road very early in the morning. Some distance from one of our towns he saw, walking along the road before him, a young lady who indicated her desire to be taken into his car for a ride. This young lady was just wandering! She was not inclined to tell much about herself. She had left home with another girl and together they wanted to "see the world." In their travels they had become separated. The little amount of money they had when they left home was all gone and she, like the prodigal, was returning. From all that could be learned, she had actually seen the world, at least a part of it; in the main, that part which it would have been much better for her had she not seen.

Boys and girls alike are being picked up constantly by officers of our larger cities. As soon as these are taken in by the police and their parents located, they are either taken home or their parents come for them. When they return they may or they may not be cured of their trouble—wander-lust, but in the meantime they have often paid altogether too large a price for what they had received.

It often happens also that the experiences received during their travels were of such a nature that they never forget them. They would gladly do so, but impossible. The world is not so wonderful after all, they think, nor people so kind. Just here is the trouble. Those who fail to control the spirit of wander-lust go out quite unprepared to see the real wonders of our great world or to mingle with the sort of people who are really worth knowing. They, therefore, see the baser part of the world and mingle with people who are not the best.

Wander-lust Is Sometimes Never Cured.—Not long ago the writer was driving his car along the highway. As he stopped at an oiling station an old man asked for a ride. As we rode along, our conversation ran something like this: "Where are you going?" said I. "Nowhere!" he answered. "But why are you traveling then?" I inquired. "Oh, just to be moving," said he. He then inquired what town that was just ahead of us. After informing him, I asked if he were going to remain there. "Nope!" "Well, where are you going from there?" "Don't know," said he, "no place in particular."

Wander-lust gone riot! A bit of human drift-wood floating around in society! This man's social balance wheel had never held him true to good social form. He had abandoned himself to a life of wandering in the world, only to die unsorrowsed and unknown. While in New York City last winter I saw lines of these whom wander-lust and idleness had claimed for their own, waiting in the bread line. After eating the meager fare offered them they

were to take up their abode for the night in a warehouse basement which was maintained at public expense, but which offered no other comforts than a cement floor upon which to sleep!

The Spirit of Wander-lust May Be Satisfied through Exploring Vicariously.—Now, before you young people turn away and say, "I don't know what is meant by exploring vicariously," just read this story:

A young girl had a great desire to visit and to see a country far away. It didn't make much difference which country, so it was far away. Her father, knowing of her great desire, found one day a fine thrilling story about some young people who had travelled over the Sahara Desert with camels. They told of their experiences during the long hot days; of the difficulties they had in securing drinking water, and of the kind it was when finally secured; of those marvelous star-lit skies of the deserts; of the desert's stillness; also of the joys that were there when finally they saw houses and people and the conveniences of modern life.

The girl sat for a couple of hours, completely lost in the story. Finally she exclaimed, "Ah, wouldn't it be wonderful to travel in the desert that way!"

Now it chanced that the father had had desert travel experiences. So he sat and told her all about these. As he talked she travelled in her imagination with him. She also compared his experiences with those of the young people in the Sahara. Finally the father said, "Isn't it pleasant sitting in these easy chairs and at the same time travelling in the deserts?" Then he advised the girl that when she wanted to travel in the desert, the journey would be much more enjoyable if taken vicariously. You get all the thrills without suffering all the hardships.

The Father's Advice to His Daughter Is Also Good for All Young People.—The spirit of wander-lust is sure to get into the blood of young boys and girls.

It is as natural as anger or other emotions and desires that take possession of us at times. This spirit, too, must be controlled. If uncontrolled, it leads unto trouble, disappointment and unhappiness. The best way to set up controls of this desire is to **satisfy it**; not by running away from home and friends, thus giving father and mother trouble, anxiety and possibly grief, but by getting a lot of good travel stories and reading. Read till you are satisfied! Do not stop till you have visited great cities with the best writers, and travelled over the deserts with the globe-trotters, or visited the remote parts of the earth with the hunters and travellers. If your thrills are not complete, visit a picture show—a good picture show, where the experiences of the Arctic explorer, for example, are shown; where with him you fight your way over the ice and snow, finally to take up your abode for the night with the Eskimos. If you still want great thrills, go with Johnson and his wife through the medium of the moving picture, into the jungles of Africa and there stand and see the lady deliberately stand in front of the charging rhinoceros and then, at the nick of time, drop the great charging beast with a well-placed bullet from a trusty rifle.

This is the spirit of wander-lust controlled. When controlled it leads into enjoyable and profitable experiences. It enables us to come away from these experiences sweet and clean with a great desire to know more. We will have had many times the experiences of those who set out on foot, so to speak, to see the great world. We remain at home, happy and contented and in the meantime, see the best there is in the world with the best people. They, those I mean who allow the spirit of wander-lust to run riot, see the baser part of the world—a part of the world that has no charms, with people whose society we do not enjoy. Our experiences help to build a worthy character; theirs often be-

come a handicap as they attempt to climb up into the sunshine and hope of happiness. Surely our resolve to control the spirit of wander-lust in the ways suggested is now firm and fixed.

SUMMARY

From this lesson we have learned:

1. That the spirit of wander-lust, because it was uncontrolled, brought grief to the young man of whom Jesus spoke.

2. That this spirit has in all ages found its way into the blood of youth and caused a feeling of restlessness.

3. That because of our modern ways of bringing to the attention of youth the marvels of far-away places, it is apt to be stronger now than ever before.

4. That at first as a mere passing desire, wander-lust has become an irresistible passion and made of its victims human drift in the stream of humanity.

5. That the best way to control this spirit is to satisfy it through reading, and thus travelling vicariously.

PROBLEMS AND QUESTIONS

1. Make a list of the books you would recommend to boys and girls who desire to go out into the world.

2. What advantages would vicarious travel have for young people over the travel experiences obtained by those who run away from home?

3. Tell, without revealing the name, the story of a young person who ran away from home.



"THE BOYHOOD OF SIR WALTER SCOTLAND"—Mills

Being Moved by the spirit of Wanderlust—This is the spirit of Wanderlust controlled. When controlled it leads into enjoyable and profitable experiences. It has discovered new worlds and revealed the secrets of foreign lands.

Chapter VII

CONTROL OF THE APPETITE FOR THAT WHICH PUTS ONE IN BONDAGE

Wander-lust is that desire that grips people and causes those who fail to control it to wander. It has characterized the youth of all ages and, as we have seen, often results in disappointments and unhappiness. When uncontrolled in youth, this desire sometimes becomes a passion in later life, producing the "human driftwood" on the stream of life. Like the driftwood on the mighty Mississippi River, it often becomes very dangerous to the welfare of those who would travel under perfect controls. Those who would build, bit by bit, worthy characters will resist this desire and satisfy the craving for adventure by reading many travel stories which have been told by those who go prepared out into the world for a very definite and worthy purpose.

In this chapter our attention will be called to the importance of establishing controls over that which would put us in bondage.

Many Plants Contain Compounds That Stimulate the Nerves and Create Cravings That Are Hard to Control.—It is related of a shepherd who, as he drove his flocks from one place to another in quest for better pastures, one day came to a clearing in the woods that he had never visited before. Growing in this clearing was a new plant the like of which he had never observed, and upon which his flocks had never fed. The animals browsed these new plants and ate heartily of the berries that hung upon them. At noon they sought, as usual, the shade for peace and rest. To the shepherd's annoyance, the animals refused to take their usual rest. They wandered out from the fold and nervously walked about. He folded them again, and again

they refused to settle. Finally, the stronger ones began to frisk about and to race up and down quite beyond the control of the herder. Soon all the animals joined in this movement, which at last resulted in a stampede. "What could be wrong?" said he to himself. "These sheep have eaten something that has put them quite beyond control." Exerting himself to his utmost, toward the end of the day, he empounded them within an inclosure which protected them by night from the wild jackals. The gates once closed, he said, "No more will I allow my sheep in that opening, notwithstanding the feed appears good and the shade ample."

The sequel of the story is that years afterwards he, upon visiting that place again, found the peasants gathering the berries. They told him that they dried them that they might use them later for making a drink which was pleasing to the taste and stimulating to the body.

This is the legend concerning coffee, the seed that, in our own day, forms such an important article of commerce. The liquid remaining after boiling this seed in water is consumed by thousands of people every day, with the vain notion that, as a drink, it may be consumed without harm. This much all will acknowledge: it creates a desire to drink it every day, and if deprived of it, there is a longing and languid feeling that is very unpleasant.

In our own day medical men have studied the influence of coffee upon the human body. They tell us that the vital principle of coffee and tea is caffeine, a poison that works slowly upon the nerves making them unsteady. Also that the liquid now known as coffee, has a bad effect upon the delicate membranes of the stomach. It interferes with the action of the digestive juices furnished by this organ. Its action is so harmful that it interferes with good health and happiness. Often the doctors tell those that come to them in poor health that they must

leave coffee alone. This means that a struggle is ahead of them, as many will testify, for the practice of drinking coffee once formed is hard to break.

Coffee belongs to a group of plants called medicinal and poisonous plants, that is, plants that are used, and should only be used for medicine and must be used with great judgment, and, by those who do not understand their effects upon the body, only under the advice of the doctor. Tea also belongs to this class as does tobacco, catnip, sumac, loco weed, opium and quinine producing plants, and many others.

The Desire to Use Habit-Forming Plants Must Be Controlled if the Greatest Amount of Health and Happiness Is to Be Enjoyed.—Not long ago I was walking along one of the crowded streets in New York City. In front of a certain window I saw many people very earnestly watching something. Curious, I, too, wanted to see what it was all about. So pushing my way through the crowd, I saw a group of girls sitting at a large machine. This machine was driven by large belts which passed over and turned rapidly a series of large wheels. I noticed falling down a spout, a plant-like product which had been reduced to a fine state. This product passed into the machine and appeared again in a moment carefully wrapped in tissue paper. These were cigarettes. The girls tended the machines and, by working very fast, were able to place the cigarettes in boxes from which other girls in turn placed them in small packages, the like of which may be seen in any tobacco shop.

These machines were literally pouring out streams of cigarettes, which are being sold every day to the millions of boys and girls and men and women. It is reported that 403 billions were made and sold last year. These were being smoked by tens of thousands of people, much to the detriment and well-being of those who used them and to the discomfort of those who do not like tobacco smoke.

To encourage boys and girls to smoke these deadly cigarettes, alluring pictures are placed on large bill boards which show young men and women using them with much apparent pleasure. This does not appear to stimulate the use fast enough. Therefore, over the radio almost daily there come to musical accompaniment, many misleading unethical statements which are intended to encourage every one to smoke these soul-destroying things. The damage that tobacco smoke does to people, especially to boys and girls, is so well known that it would be a waste of time and effort to stop to tell about it here.

Boys and girls who want to be clean and wholesome; who desire to have clear eyes and clear minds; who want to have a resistance in their bodies that will ward off fatal diseases; who want to have moral courage enough to say **no** to the many temptations of life; who want a body that the Spirit of the Lord will be pleased to visit and a mind that may be inspired, will fasten the necessary controls to the balance wheel of character and refrain forever from the use of the deadly cigarettes.

There is in the soul of every boy and girl who has faith in and a love for God a desire that some day he or she will be permitted to see him and be in his presence and in the presence of many of the good and great of all ages. This has been and still is the hope of all Christian people. This was in the mind of Tennyson when he wrote:

“For though from out our bourne of time
and place
The flood may bear me far;
I hope to see my Pilot face to face
When I have crossed the bar.”

Unquestionably all who have kept their bodies pure and their lives clean, and have loved the Lord well enough to keep his commandment, will be there also. Before you make your body unclean and take into it the poison from this noxious plant, the

tobacco, think of how you would feel if suddenly you were to be ushered into the presence of this worthy company with the odor of tobacco upon you. Boys and girls, before you take a smoke, think of the regrets that will be in the hearts of your worthy parents when they learn of your transgression. They expect much of you, as does also your teacher whom you love and respect. It would be a great disappointment to them to learn that their hopes and prayers for your best welfare were being counteracted by the poisoning of mind and body. If you will let these thoughts come into your minds and be moved by that divine influence that is constantly striving to make young men and women be their better selves, you will never take this poisonous stuff into your bodies. Boys and girls who indulge in the practice of smoking will be like the bird with an injured wing; so long as the practice is continued they will never reach those heights nor have the enjoyments of life that were possible before the habit was formed. Let us make this resolution right now and resolve to keep it:—**I SHALL NEVER DEFILE MY BODY WITH TOBACCO!**

Young People Who Respect Themselves and Love to Be Obedient to the Law Will Never Drink Strong Drinks.—A picture that is going the rounds shows a young man, who, filled with ambition to achieve, and ability to accomplish great things, starts early in his young manhood to gain fame and fortune. The first scene shows him living a pure life and struggling hard to accomplish his tasks. A little later he comes into the public eye, is recognized, and given money and a desirable place in society. He is next shown in company with friends who offer him intoxicating drink. He accepts at first under the protest that he does not drink. Having yielded once, he finds it easier to drink the next time. Later, he concludes, two glasses will do him no harm. Then he is shown

with a group of young people in a badly intoxicated state. This young man is then taken through his struggles. His love for intoxicating liquor loses for him his position, and with the loss of his position, comes poverty. While at the height of his drinking activities he meets and marries a beautiful girl who, though she dislikes his drinking, accepts his sacred promise to quit. In high hopes she begins her life with him. The promise is soon broken so she, too, is reduced to poverty and want. At the end of the film he is shown fighting his desires and gradually gaining control. His wife and friends, never quite sure what he will do next, nor when he will return to his old ways, try to help him. Faith of friends is finally restored in this young man and after years of wasted life and money he starts all over again. This last phase of his experience is introduced with this sentiment: "With weakened will but with firm resolve he begins once more to make a man! Will he succeed?"

So the question is asked concerning every young person who yields to the temptation to drink that deadly stuff called intoxicating liquor. It is certain that if he succeeds it will be in spite of, and not because of, yielding to his desire for drink. The chances are many to one against him.

We started this lesson with the idea of encouraging all to set up controls that will protect against that which will place us in bondage. We have considered the desire of the individual for those things which, when indulged in, place one under a handicap and destroy one's chances for success and happiness. Desires for these things, and many others not mentioned, but which come in the same class, may be like a body of water that is held behind an embankment. As long as it is held in check without flowing over the top it is perfectly quiet, but let even a small stream start to trickle over the top and down the opposite side; before anyone is aware, a great gulley is cut out and the tranquil

body of water becomes a raging torrent, doing damage to all that lies before it. This is the way of desires for these things of which we have spoken. There is but one safe resolve for every boy and girl to follow under all circumstances: **I shall never touch those things that create a desire that even the strongest who, having once lost control, have great difficulty in overcoming.**

SUMMARY

From the foregoing lesson it seems clear:

1. That certain plants or plant products, when used for the purposes of making beverage, contain habit-forming ingredients which do damage to the body and tend to destroy health and happiness.

2. That the desire to use tobacco in any form results in practices that are difficult to control. The use of this stuff defiles the body and destroys our chances for success and happiness.

3. That it is dangerous to partake of intoxicating liquors in any form. There is no occasion that would justify one in partaking of that which places our success and happiness in peril.

4. That the one safe resolution to always follow is: **I shall never touch those things that create a desire that the strongest who, having once lost control, have great difficulty in overcoming.**

PROBLEMS AND EXERCISES

1. State the objective of this lesson; how is it to be achieved?

2. Make a list of reasons why boys or girls should not use tobacco in any form.

3. Explain why desires awakened for that which is not good for us are like impounded waters over which controls are being lost.

4. Make a list of the things that are often used by man that science and good teachers have said are not good for us.

5. Why should boys and girls avoid the use of habit-forming drinks and drugs?

6. In what ways does use of these things jeopardize health and happiness?



By Courtesy of Curtis & Cameron, Boston

"HOUNDS IN CLASH"—Bute

Desires Controlled—Controlled desires are like hounds in leash. They obey our will. Uncontrolled desires are like hounds beyond control or a body of water that has become a raging torrent.

CHAPTER VIII

CONTROL OF THE IMAGINATION

Wholesome herbs and useful plants or plant products, the Creator has designed for the use of man for food, for the making of useful articles, for wholesome drinks and for many other purposes; but when these are used for purposes that harm the body and deprive the individual of his natural faculties, they are being put to uses not in keeping with the mind of him who gave them to us. In the preceding chapter, we were concerned with some of the practices that are harmful and at the same time are very common. Young men and women were warned against indulging in such practices. We are concerned with these harmful practices not only because of the effect they have upon our health and happiness, but also because of the handicaps they place upon those who strive to compete in the battle of life. Those who desire to do the will of God must have concluded that the drinking of harmful beverages as tea and coffee and indulging in the uses of intoxicating liquors or the smoking of tobacco, or the using in habit-forming ways of this or any other injurious plant, is displeasing to our Heavenly Father. Those who desire to be guided by his Holy Spirit will keep their bodies clean and their minds receptive to divine influences.

In this chapter the importance of controlling the imagination or of keeping the mind engaged with profitable, wholesome thinking will be presented.

“We Can’t Prevent the Birds from Flying over Our Heads, but We Can Prevent Them from Building Nests in Our Hair.”—But a short time ago the author was invited to hold a meeting with prisoners in the jail of one of our leading cities. Thinking this was an occasion that called for the very best, a group of young people who could play on stringed

instruments and could sing well, was invited to take part in the services.

Before we got to the jail we talked at some length about our program and the most appropriate things to be presented. The speaker for the occasion had heard that others who had been there had told the story of the prodigal son and had pointed out the importance of repenting. No one could question that some of these inmates were as bad as the prodigal son, or worse, and surely those who find themselves in jail, are in need of repentance; but we all decided that we, at any rate, could probably be of greater service to these unfortunate people with another type of program.

When we arrived at the jail, we were kindly received by the jailer and invited into the reception room. We noted, however, that as we passed through the door, this great heavy structure went shut with a bang and—locked! Well, we were in jail!

The next moment we were escorted through a long hallway. On one side of this hallway was a series of empty cells—little, narrow, sheet-iron walled rooms with heavy doors made of great iron rods. On the other side there was a long narrow room with a table extending the entire length occupying a central position. This room, too, with its metal ceiling had its walls of great iron rods similar to those that enclosed the cells. Into this room we stepped, passing the guard at the door.

In this room we met our audience. There before us we saw a group of boys and young men. Some of these we knew. They had attended school with the other boys and girls, they had been at the same social gatherings. Once upon a time they were as good as those with whom they worked and played. At some point in their lives they had engaged themselves with wrong thinking. They now were being punished for what they had done. At least, this is what we concluded.

All the singing, the instrumental music and the

speaking had but one purpose; namely, leading these young men to do a wholesome type of thinking. Our first song was "Count Your Many Blessings," in which they all joined. The speaking had but one theme, "As a man thinketh in his heart, so is he." (Proverbs 23:7) As the meeting went on they began to think new and better thoughts. Their countenances changed. They actually were feeling the joy of living. Could they follow the lead of their thinking upon that occasion? Well, for their own happiness we all hoped so.

After meeting they appointed one of their number to thank us. As he shook hands, he told us how much they had enjoyed the hour with us and urged us to come again. One said, "You'll have to hurry or I won't be here!" Waving us a good-bye we departed. Think you that the birds had flown over their heads and that some had settled and built nests in their hair? A thought that had developed in the mind of one of these boys was, "Everybody had it in for me, so what's the use!" This had revolved itself many times in the mind of this young man and as it made the rounds, gathered to itself other thoughts which finally resulted in acts that made it necessary for him to be placed in confinement.

Another had said, "The world owes me a living and I'm going to get it in the easiest way." You know what that kind of thinking leads to. That boy knows now, also, to his sorrow and disgrace. His mother was there to see him and to help him bear the sorrows incident to his crime.

Another had said: "This is a free country. A man can sell whiskey to boys if he wants to!" He thought of his reward—of money. Had he thought that all free men in this country should obey and uphold the law he today would be a free and certainly a much happier man.

So all had been following the wrong line of thought. This type of thinking had gone on un-

controlled. When will they be able to lead happier and more useful lives? When they think wholesome and useful thoughts!

The jailer said, "These are **our** boys! They have only made mistakes." We all agree, indeed, they made two mistakes. The first one was when they started out with wrong thinking; the second, when they put their thoughts into action. For the second mistake they were punished, but the beginning was with the first. Could they have loaded the balance wheels of thought many of them would have been in school preparing for eventful lives rather than in jail.

The Scouts Lived It through Before They Started on the Outing.—There is as much fun in the planning as in the execution. If all of you who have arranged for an event will live over again the fun you had, you will know whether or not the first statement of this paragraph is true. Oftentime the greater fun is in the preliminaries, for in this, while we may plan for the worst, in case it does come, yet, in the planning, it does not actually happen.

Several years ago a company of young scouts planned to enjoy a camping outing. This had been promised by the scout master and he with them had thought the affair through night after night. It was his suggestion that had kept the boys thinking straight. In imagination the date had been set, the equipment assembled; even the lunch had been put up, all this, days before it was to happen. They talked about it in great glee. Some confessed they had even dreamed about it.

One night, near the time when they were actually to start, the scout master said, "Boys, what shall we do in case it rains?" That called for a new line of thinking. Some suggested one thing and some another, till finally enough suggestions had been made for a plan of action to be formulated.

In imagination under controlled and directed thinking, every thing was arranged even if the worst came. What fun they had! Not a boy remained away from scout meeting during this period for thinking and planning.

Finally the eventful day came. Early in the morning every boy was there, kit on back, tents and all securely packed on the faithful horse that was to carry the heavier part of the equipment. Not a thing had been forgotten. Realities squared perfectly with the imaginations. They started out in high glee. Even the dog, the mascot of the company, caught the spirit of the occasion as was shown by his many pranks.

The morning was beautiful, full of promise for a fine day. True the sun was a little warm, unusually so they thought, but that mattered little. Noon found them far up the canyon, tired and ready for the first meal. If the joy of the planning—that eating the first dinner in imagination—excelled the joy of the actual event it would need to be expressed with more than one descriptive adjective.

As they sat eating their lunch, many a joke was told and several good stories were related. They noted that the sun had gone behind a cloud but in Utah skies, clouds, thin flaky clouds, often float before the sun.

Upon arising, one of the boys, a sort of weather prophet, said, "It looks to me like it is going to rain."

"Rain this hot day!" said another.

"That's one sign of rain, kid. It always rains when it gets too hot."

One in fun said, "What if there comes a flood! That's the way Noah got his flood!" At this last remark they all laughed, save the scout master. He knew what had often happened in that particular locality. He, therefore, took occasion to tell them a story of a group of scouts who had been caught in a flood in the mountains and what they did. "These

boys," he said, "when they saw the flood coming, ran as fast as they could for high ground. Some climbed up in the trees and those who could not get to trees ran into clumps of brush and clung tightly till the flood passed. You know water runs swiftly in the mountains, and floods do not last long." Of course he did not really expect a flood but it would do no harm to direct thinking in terms of safety measures in case such conditions ever did prevail.

The boys, as if planning what to do, walked on in silence. Soon one said, "Did you hear that thunder?" They all had heard it, but since scouts are brave none seemed to be disturbed.

The skies were soon black with heavy clouds and vivid lightning leaped from one cloud to another, and at times, great chain-like streaks seemed to extend from the clouds to the rugged cliffs. The cloud banks rolled like great billows directly over them.

Before adequate preparations could be made, the storm broke upon them in all its fury. Soon they were drenched. After a few minutes a low rumbling sound, like the sound of rushing waters, reached their ears. The scout master barely had time to repeat again what was to be done in case of flood, before a flood was actually upon them. Some tried to make the higher ground, but the water was pouring in upon them from all directions. Some were fortunate enough to reach trees and into these they climbed as the waters raced madly beneath them. The scout master did all he could to help the boys, but at best he could but call out directions at the top of his voice. The roaring of the waters made hearing quite impossible. It was really a struggle, every boy for himself. Finally, seeing he was powerless to render physical aid he cried out, "Merciful Father, help my boys!"

After about half an hour, the light broke through the clouds and the rain ceased falling. There appeared signs that the flood was rapidly passing.

The tumult of it all died down and the company began calling one to another. Those that had reached places of safety came down and began a search for their companions. One by one they appeared, some from trees and the others from clumps of brush in which they had sought protection. All but two of the boys were found, safe but somewhat the worse from their experience. With heavy hearts they all set out to find their companions, two of the smaller boys whose strength seemed inadequate to withstand the flood. A half hour of searching and calling was rewarded finally by faint sounds that caused all to run in one direction. "They are alive!" the scout master cried out.

A few hundred yards from the others, these two boys were found, still held tightly by the friendly clump of brush that had held them against the force of the flood. They had followed the plan that they had formed in their minds and this control had rewarded them.

But what of the flood! Away it tore down the canyon gathering power and volume as it sped. Below were the helpless towns of Willard and Farmington. Upon these it rushed in great fury, carrying the lighter buildings before it, filling all in its path with rocks and mud. Such was the experience of a company of scouts in the Farmington flood, as it is known in history. Such also is the reward of those who control their thoughts and plan and execute.

Clean Thoughts Go Before Right Conduct.—The importance of controlling our thoughts and of doing the right kind of thinking cannot possibly be too much stressed. Many boys, and girls too for that matter, think and say things that they would not like their mothers to hear. Young people who have clean minds do not say things that are unwholesome. The Lord is not pleased with those whose minds dwell upon impure things. Of the wicked who were destroyed by the flood the historian said:

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”—Gen. 6:5.

Of those who control their thoughts and are pure in their imaginations Jesus said:

“Blessed are the pure in heart: for they shall see God.”—Matt. 5:8.

As the Psalmist, David, thought of the joy that comes to those whose minds are pure he wrote this beautiful poem:

“The earth is the Lord’s and the fulness thereof;
The world, and they that dwell therein:
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of the Lord?
Or who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
Nor sworn deceitfully.
He shall receive the blessing from the Lord,
And righteousness from the God of his salvation.”

—Psalms 24:1-5.

SUMMARY

From this lesson we have seen:

1. That those who fill our jails are, in the main, those who, through lack of control, have engaged in bad thinking.
2. That the first step in right living is right thinking.
3. That controlled thinking and careful planning serve us in the time of danger and peril.
4. That the Lord is displeased with those whose thoughts are evil.

5. That his blessing of peace and happiness attend those whose thoughts are pure.

PROBLEMS AND EXERCISES

1. Learn the beautiful poem with which this lesson closes.

2. Make a list of devices that may be employed by one in controlling one's thoughts.

3. What principles of scout craft were lived up to by the boys in the flood?

4. Make a list of the evils that attend impure thinking.

5. Make a list of the advantages that attend pure, vigorous thinking.

CHAPTER IX

CONTROLS THAT BANISH IGNORANCE

In the last chapter the importance of controlling the thoughts or, as it is sometimes called, the imagination of the heart, was set forth. It was pointed out that many of those whom society must confine in prison are those who start out with wrong ideas and, because of this, have engaged in unlawful practices. We see that it is wise to plan a course of action or, in other words, live in our imagination, what is best to be done in case of emergency or peril. This has saved many from accident or perhaps death. We observed, also, that the Lord is not well pleased with those who think impure thoughts, but to those who think pure thoughts he grants peace and happiness.

In this lesson our attention will be called to the importance of establishing those controls that will help to banish ignorance through gaining knowledge.

Ignorance, Especially of the Things of God, Often Stands in the Way of Achievement.—In the book of Daniel of the Old Testament, there is a story of a king whose ignorance stood in the way of his progress. He was one of the greatest kings of that mighty kingdom, Babylon. This king had a long name but it is easily remembered. He was called Neb-u-chad-nez-zar. This king had been able to overcome Jerusalem and take captive many of her people. Among the captives taken was one Daniel. Daniel gained favor in the eyes of the king because of his power to interpret dreams, a power which came through the revelation of the Holy Spirit and a knowledge of the ways of God. Now the Lord had warned Nebuchadnezzar in a dream as to what would befall him if he took to himself all the glory of his kingdom and felt that the greatness and power of the kingdom were due to the power of

man. Daniel tried to impress upon the king that God was the ruler of heaven and earth and that all men were in his hands. Daniel's final words to the king were these, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility."

The king refused to be instructed by Daniel, and so remained in his ignorance. Instead of heeding Daniel's counsel to be humble and acknowledge the God of Heaven as the ruler of all the earth, at the end of twelve months, as he walked in the palace, he said:

"Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" The king had no sooner spoken these words than his reason departed from him. His people turned him into the field with the cattle and he ate grass like an ox. In this condition, he remained until his "hairs were grown like eagles' feathers, and his nails like birds' claws." Finally, his reason returned unto him and his people received him once more, then the instructions of Daniel came to his mind and his ignorance concerning God and his ways vanished. The king then said, "I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the Most High; and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation."

As one reads the story of this great king it seems clear that, notwithstanding his learning and wisdom, he was still ignorant of many things that were necessary for his achievement. His controls over a haughty spirit had not been established. He had failed to give his mind to the learning of the things of God.

After this experience and the knowledge that

came into his mind because of it, he said, "I was established in my kingdom, and exalted majesty was added unto me."

It is not necessary for us to go away off into ancient Babylon to find a case in question, nor to tell the story of a king to illustrate the point. Unfortunately, there are too many cases right around us and, sad to relate, some of us may be able to cite incidents in our own experience that impress the fact that, because of failure to apply ourselves to study, we have had to suffer because of ignorance.

A case is related of a young man who wanted to become an expert worker. To become skilled he must know many things that are taught in school. He had attended the school, but he found it hard to control his mind and study his lessons. "Why study that stuff!" he was often heard to remark. While others solved their problems, or studied their English and science and history, he did little more than give his teacher trouble. Time soon brought to him his eighteenth birthday and freedom from school. Since ignorance can be overcome only through study, he remained ignorant and idle. Now that he did not go to school his parents insisted that he work. He applied to a merchant for a position, but because he could not do the common problems in arithmetic he could not get employment; in fact, he could do nothing that required the application of the common elements of learning. He had to secure work with a pick and shovel. Now pick and shovel work is all right, but it is surely too bad to be compelled to do this kind of work because one can do nothing else.

This is what the young man in question concluded. He observed others doing work which, if not easier, was surely more desirable. "What a fool I have been," said he to a friend one day, "You'll remain that way a long time if you do not study," said his friend.

He received a book one day that told him about

how he could prepare himself, by going to a certain school, to become an expert salesman. He resolved that was what he wanted to be. But to attend such a school he must pass an examination in certain elementary but fundamental subjects. "I can't do that," he said, and so he couldn't. Ignorance was his handicap. Other boys who had freed themselves of this handicap passed on to school and later to employment that was desirable and profitable. The unfortunate boy bought a new pick and shovel and is still using them!

Ignorance of Things That Everybody Should Know Is a Reproach.—In the days of Moses when the people had no such opportunities to learn the important things of life as people now do, ignorance was considered next to a sin. Those who did things contrary to the law because they did not know what should be done, had to bring in the best of their flocks and offer them for a sacrifice. These offerings were looked upon as a real sacrifice and one that was unnecessary and almost inexcusable. The leaders were much concerned when such cases arose.

Among the Indians, ignorance was considered such a handicap that some one in each tribe was given the responsibility to pass on by word of mouth to the young men and women, those things which everyone should know. Thus, from generation to generation, their traditions and a knowledge of their customs and practices and all items of knowledge thought to be necessary for the welfare of the race were passed on. The boys and girls had to apply themselves to these matters of learning until they gave evidence by examination that they knew them.

We are not saying that because Indian boys and girls were supposed to know the important things of their tribes and to be constantly learning many things of life, therefore, we ought to know the same things. We are saying, however, that even uncivilized people considered ignorance such a handicap that effective means were applied to remove it.

If this is so important among such people, what shall we say about it among a people like our own and a society like we have? A knowledge of the common things of life—things with which the school is concerned is so important and the means of obtaining them so convenient that to refuse to take advantage of them, or in other words to be ignorant of the common things of life, is surely such a reproach that none of us will cease our study till these things are learned. We will set up controls that will make it necessary for us to be free from ignorance and that will impel us to study and to learn.

The Sure Way to Remove the Handicap of Ignorance Is to Control the Mind and Apply One's Self to Study.—Several years ago a young man presented himself at the Brigham Young University for the purpose of attending school. As he approached his dean, his fine face and figure and his manly way created a very favorable impression. He took his place by the side of the dean and said, "Are you the dean?" After receiving an affirmative answer he said, "I want to register." The young man seemed so earnest about it that the dean wished to know more about him. "Well, young man," said the dean, "we are surely pleased to see you, but how is it that you have come to school?"

"Well," said the young man, "the story is not very long. First of all, I am twenty-three years of age. Until I was eighteen I worked for father and stayed at home. Father and mother were very kind to me, but I fear I grieved them because I would not attend school. I said to myself, there's Bill Jones. He has never been to school and look how he gets along in the world! He knows nothing! He says that he has never been to school since he was in the seventh grade. Bill Jones was my idéal. He was so ignorant that he didn't know that he didn't know nothing.

"The spring I was eighteen I decided I wanted to

go to work for myself, so I persuaded Jack, a friend of mine, to go with me. About fifty miles from our town there was a construction outfit at work building a heavy piece of road. We arrived at the camp just after noon. We found the boss and 'bumped' him for a job. 'What do you know?' said he. 'I don't know nothin' much but Jack there has just finished high school.' 'Good,' said the boss, 'I was just looking for such a young fellow for a time keeper.' 'I would be pleased to do that kind of work,' Jack said. Well, he hired Jack at three and a half a day. After telling Jack where to go and what to do he said to me, 'Come on, kid, we will see the gang boss. He may be able to put you on. You know,' said he, 'dozens of fellows come here almost every day.' Then, looking at me, 'but they are older than you and stronger. Yet they are just like you, **they don't know enough to be trusted with any job that requires any thinking!**' We walked down the road for some distance, but he didn't talk much. He seemed to be observing stakes in the ground and the marks on the stakes, the slope of the grade and such. I said to myself, 'That guy has been to school.'

"When we reached the place where the teams were at work we walked up to a man who seemed to be telling the fellers what to do. The boss said to him, 'Can you put this young man to work?' 'Yes,' said he, 'I am just in need of a man to ride the plow beam. The man that I had on that job told me he wanted more money or he would quit.' 'How much were you paying him?' 'Two and a half! A fellow will have to stick that beam all day to earn that much.' Well, I worked on that job for an even hundred days, and so did Jack. When the boss settled with us Jack had almost twice as much money as I did, for it took so much of mine for board.

"As we were preparing to leave Jack said, 'What are you going to do now, Frank?' 'Don't know, hunt another job I guess. What are you going to

do?' 'Go to college! I can't afford to work for three and a half a day all my life.'

"We parted; Jack went to college and I got first one job then another, but never earned enough money to amount to much. The last job took me away from home for one year. Many times I thought of the words of the boss—**'They don't know enough to be trusted with any job that requires any thinking!'**

"When I returned home, about a month ago, mother and I sat talking one evening. She said to me, 'Jack graduated from college last spring. He surely has a fine job. I tell you his mother is **proud** of him.' Then she looked at me rather disappointed-like and I heard a deep sigh pass her lips as she looked down at her work. Then I looked at her and I saw tears fall from her eyes, though she didn't mean for me to see them.

"I arose. As I turned, I said to myself, 'I don't know enough to be trusted with anything that requires any thinking. Mother or **anyone else** isn't proud of me.' Right then and there I resolved to attend school, and here I am."

The dean listened to this story with keen interest. He gave the young man such work as he could take. The man worked as he had never worked before. Day by day he freed himself from the bondage of ignorance. In the course of time he, too, graduated from college. Study and effort removed the handicap of ignorance and today this young man has a trained mind and is one of the leading men in his profession. His mother **and someone else** are mighty proud of him.

SUMMARY

From the above discussion we have seen:

1. That ignorance inclines to boastfulness, both of which are displeasing to our Heavenly Father.

2. That ignorance stands in the way of advancement.

3. That we progress only as this handicap of ignorance is removed.

4. That the best way to remove this handicap and establish controls is through application and study, especially in school.

PROBLEMS AND EXERCISES

1. What lesson do you learn from the story of King Nebuchadnezzar?

2. If Jack and Frank each spent a dollar a day Jack would have just 100 dollars more than Frank when they left the job. How much interest was Jack receiving on his investment if his high school education cost him 300 dollars per year?

CHAPTER X

CONTROLLING THE ELEMENT OF CHANCE IN THE JOURNEY OF LIFE

In our last chapter we considered those controls that had for their purpose the banishment of ignorance. Boastfulness and ignorance of God's purpose often appear together. This was true of the great king of Babylon, who refused to become informed concerning the purposes of the Lord. He found that his ignorance stood in the way of his achievements. This is true of all who persist in the path of ignorance. Young men and women who follow wisdom's paths will remove the handicap of ignorance by attending school and devoting themselves to study, though it involves the control of dispositions to spend their time in other pursuits. To be ignorant of the common elements of knowledge which every one should know is a reproach which can be and should be removed through study.

In this chapter we shall consider the controls of the element of chance in the journey of life through the exercise of judgment and common sense. At the very beginning of our study it is well to emphasize the fact that there is in life, for old and young alike, the element of chance. We shall be concerned not with the elimination of this chance element, which is impossible, but rather with the control of this chance element. Emphasis is given to this thought in the following poem:

"I returned, and saw under the sun,
That the race is not to the swift,
Nor the battle to the strong,
Neither yet bread to the wise,
Nor yet riches to men of understanding,
Nor yet favour to men of skill;
But time and chance happeneth to them all."

—Eccles. 9:11.

He Could Never Break the Bank.—The writer was once riding on a train with a young man with whom he had become acquainted. We two were at first in a car by ourselves. As we stopped at a certain station, three other men stepped into the car with us. The young man and I sat facing the other three. We had not ridden far when the question of cards came up. The young man with me conversed so freely about the game that it was apparent to all that he knew something about cards. Soon one of the men took from his pocket three cards, one face card and two other kinds. The back of the cards were exactly alike. The man said, "Here is an interesting game, suppose we play it." "Good," said one of the others, "lead out." The man with the cards said, "The trick of the game is to select the face card after I have moved them about." So saying, he proceeded to shift the cards on the seat which he used for a table. One of the men picked up the face card after he had finished shifting them. "Fine," said the man who shifted the cards, "I'll bet you a shilling you can't do it again." "The bet is called," said the other. The cards were shifted again, and again the face card was picked up. The shilling was promptly paid. In the meantime, the young man with the writer became intensely interested. The man with the cards shifted them again and put another shilling on the seat as a wager that no one could select the face card. The young man said, "I'll take that." He covered the gambler's shilling with a shilling from his own pocket. The game was on. The next shifting of the cards and the gambler urged a bet of two shillings. The young man called the bet also. The gambler won. Again it was played, this time for five shillings. The young man won. So the game proceeded till twenty shillings were being wagered and, at the end of a half-hour of playing, the young man who won so easily at first and thought he had luck on his side, found himself without a penny

in his pocket. One of the gamblers, for the three were a clique, gave him five shillings. Just then the train pulled into a station. The gamblers arose and said, "Well, good day, gentlemen," and left the train. As they did so, I said to the young man,—“Well, did you get that lesson?” He said, “What do you know about that!” I said, “Just this, you can’t win when odds are two to one against you.”

That was a game of chance. Only a very foolish young man would have played such a game. At one of the greatest gambling houses in the world, Monte Carlo, where the equivalent of thousands of dollars change hands each night, the roulette wheel is used. This wheel, it is said, gives the house two and one-half per cent the advantage. Those who try to break the bank always lose their money in the end. Why?

“Flipping the nickel” is a game of chance where odds are even. A game lasting all day will probably result in a tie. The law of chance is very definite. Give the mathematician the facts and he can tell who will win if both are equally skilled or whether the game will, in the end, come out even. This assumes that the game is honestly played.

The Game of Life Is Different.—A story is told of a hungry donkey who went out in quest for something to eat. As he walked along the road he saw a bale of hay at the right of him. He turned his head to see if the hay was being watched by the owner’s dog, and as he did so he saw a bale of hay at the left of him. “Well,” said the donkey, “fortune has surely smiled on me today, but which is the better of the two bales?” He looked first at one and then at the other. “They both look good to me,” he said to himself. So he stood. His ability to decide, however, did not increase. “I shall take no chances,” said he to himself. And he didn’t. What do you think became of him?

Nearly every hour in the day the opportunity of choice is presented to each of us. What do we do?

We choose. We do not always make a wise choice. Why? Two boys in the same family were made this proposition: "Boys," said the father, "you leave tobacco alone until you are men and I will give you an education and a start in life, but I won't waste money on tobacco users." The father went away for quite a while. In the meantime the boys made a choice. One chose the tobacco. Two chances were presented to this boy. He chose and lost. You ask where was his judgment? The exercise of judgment would have saved this disaster.

Do you remember the story of the great ocean steamer, the Titanic? She was one of the finest boats ever put out to sea. She was on her way from England to America. It was her first trip. She must make time! At the northern limits of her course she encountered icebergs. It was hazardous under such conditions to drive her fast. Judgment dictated that she be driven slowly and be turned out of her course. Ambition and recklessness dictated to speed ahead and take chances. She sped forward in her mad race against time. She struck the ice and went down with nearly all on board.

In this case had good judgment been exercised the chances are many to one that this terrible accident would have been avoided. The papers every day bring news of terrible automobile accidents. All sorts of causes are ascribed. When the truth in these cases is found it is discovered that someone has been careless, reckless or inattentive to the work in hand. Good judgment has not been exercised.

Accidents are altogether too frequent. There is an old saying that accidents will happen. While this is true, there is no reason why the great majority of them may not be avoided, if good judgment be used. It thus appears that as one goes out to play the game of life the chance element may be largely controlled, if one uses the powers of mind God has blessed one with.

When Situations Arise over Which We Have No

Control God's Help May Be Extended.—In this lesson thus far emphasis has been placed upon the importance of the use of reason and judgment whenever a choice is to be made. In case the chance element enters a situation, the possibilities of choosing the wrong thing are very much lessened if there is calm deliberation or a weighing of values. We use reason and judge as to the superior merits of this thing or that, the one course or the other, and so on. The judgment becomes more dependable as it is perfected through use. Every day judgment should be exercised in choosing the best. The result is as one grows older, the judgment improves until finally it becomes very dependable and but relatively few mistakes are made.

Occasions arise at times, however, in which the individual has no control over the factors. If he does not receive help from the outside, often from some higher power, the circumstances overcome him and he is lost. It is very fortunate indeed that most of us resemble our Great Father, in that there is a disposition to help our fellows when they are in need. A fine illustration of this point was provided in an account which appeared in the papers not long ago. A party of travelers decided to cross the great desert by automobile. In anticipation of the journey they had provided water, gas, oil, food and other necessary provisions for the journey. They exercised the best judgment experience had developed within them. They had even gone to men who had traveled the desert and received the benefit of their suggestions. As they arrived in the midst of the desert, they encountered very difficult roads. The hard work thus imposed upon the engine made it heat unduly. More water for this purpose was thus required than was provided. Progress was much slower than they anticipated. Delay after delay occurred. Finally, their water became exhausted while yet they were many miles from another supply. A choice was now presented. They

could either remain in the desert and perish, or start out on foot in hope of reaching a place of refuge. In either event the chance of perishing in the desert was very apparent. They chose the latter course. Abandoning the car, they slowly pursued their course on foot. They traveled the greater part of a day. Toward evening they saw smoke in the distance; guided by this evidence of the presence of fellow travelers they went directly toward the smoke. To their joy they found, upon reaching the place, a company of travelers who received them kindly and rendered the needed succor. The possibility of perishing which seemed so imminent but a few hours before had now passed. The odds so greatly in favor of death were now reversed by the fortunate contact with a kindly disposed fellow being. Thus human agencies, often in the niche of time, come to our rescue, control the element of chance or, what amounts to the same thing, reverse the odds in our favor.

When human agencies are not near or powerful enough to render the needed help, and it is our Father's will that the natural order of things should be controlled or interfered with, aid reaches us from above. An incident of this sort is related in the fifth chapter of Joshua, the sixth book of the Old Testament. You will find chapter two, three, and four very interesting also. The Lord had given his chosen people, Israel, the land beyond the Jordan River. In this land there were some strong tribes of people that must be driven out and some walled cities that had to be taken. It appeared that the city of Jericho was so strongly fortified that the help of divine hands was necessary. Joshua, the leader of the hosts of Israel, had looked at the walls of the city and found them almost impregnable. How the Lord sent help upon Joshua is seen from the following:

“And it came to pass, when Joshua was

by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."—Joshua 5: 13-15.

In the sixth chapter there is an account of how miraculously the city was taken by the Israelites. Turn to that chapter and read how the walls of the city fell to the earth at the blowing of trumpets and at the shouting of the children of Israel.

This incident is related because it is such a clear case of divine intervention when the Lord has work for men to do. Many hundreds of such incidents could be related, incidents where the Lord overruled for a certain purpose, always in the interest of the individual or the interest of the greatest number.

Some are much inclined to ascribe many incidents of divine aid to mere chance. To those who have faith in the Lord and recognize his hand in all things, these incidents prove, however, that the Lord's hand may be stretched out to render assistance when divine aid is needed. It is true he often uses human agents as his assistants in rendering aid in times of need, but even so, we see the designs of the higher powers overruling for our good.

The Lord Has Other Ways of Keeping Us from the Hands of Fate.—The Lord has given all who are obedient unto him the special promise, Gift of the

Guidance of the Holy Spirit. This Spirit plays a very large part, at times, in protecting us from impending danger. It foresees the danger ahead and often warns of the same in a way that his message is clearly understood. It sometimes happens that the one thus warned does not heed the warning, but it is not a mere chance occurrence that the warning is given. It is the design of the powers that are over all to help in the journey of life.

Jesus upon one occasion when trying to persuade his disciples that the lives of men are in God's hands, and that he will overrule for their best good, said:

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore; ye are of more value than many sparrows."—Matthew 10:29-31.

SUMMARY

From the above discussion we have learned:

1. That life's journey, even if well ordered, has its element of chance.

2. That the best way to control the chance elements of life is to study the situation, if we have opportunities to do so, and then act in the light of our best judgment.

3. That when necessary, God may and often does help the worthy person. Such assistance should be duly recognized and credit given to the Lord.

4. That the chance elements are controlled when we listen to and obey the promptings of the Holy Spirit.

PROBLEMS AND EXERCISES

1. What are the fascinating elements about games of chance?

2. A very wise man once said, "I am willing to

take my chances again in a new country if the Lord required it." What do you think he meant?

3. What is meant by the saying, "He was lucky"? Explain how it is that some people are nearly always lucky.

4. Relate incidents where the element of chance was controlled by the exercise of good judgment.

CHAPTER XI

LONG DISTANCE CONTROLS

In our last lesson, an attempt was made to awaken an interest in the importance of controlling the element of chance in life through the exercise of judgments which have been refined. It was shown that, notwithstanding one may do the very best that one can, yet the chance element remains, for there are many forces which affect us over which controls are not possible. The favorable turn of events has been termed luck. In many such situations, a close analysis of the details shows either that a favorable turn is due to the exercise of good judgment of the individual, or to the intervention of the hand of Providence. In either case, the individual is the gainer and, as a result, the total sum of happiness has been increased.

We shall now consider the advisability of establishing long distance controls or connections with powers that are beyond and above us but which may influence our lives for good or for evil, depending upon the source and nature of these influences.

In the Mechanical World the Necessary Controls Are Established by Manipulating Delicate Adjusters.

—Not long ago a man came into the home of the author to sell a radio. The writer had investigated these instruments and the uses to which they were being put. The conclusions that had been drawn inclined him favorably to them. As is always true, when agents come to the house, too much interest should not be shown at first. On this occasion the agent began by saying, "You are missing many fine things that are being broadcast, simply because you have no instrument which can receive these broadcasts and give them out again in the form of music and discourse. In fact," said he, "the air is filled with music of which you are not aware."

This latter statement was the occasion for a real challenge to be given the agent. "How do you know?" said I. "Aren't my ears as keen as yours?"

"Surely," said he, "but neither your ears nor mine are keen enough to hear all that is being sent out from far distant points. I'll show you," said he. He then stepped to his car and brought in two small boxes. From one, he took a small metal box which he opened and, after making certain adjustments, placed it upon the mantle. From the other, he took an instrument which he called the loud speaker. This instrument he said would convert the sound waves of the air into music which we can hear. This instrument he placed by the side of the metal box, the radio. These two mechanisms he connected with fine wires. To the radio, he attached another fine wire, the loose end of which he hung on the outside of the window, explaining in the meantime that that was not a very good aerial, but probably would be adequate for the present.

And so it proved to be. "Now we shall have some music." So saying, he stepped to the radio and turned slowly a dial.

"What are you doing now?" said I.

"Simply adjusting the receiver to the station," said he. In a moment the room was filled with beautiful music, an anthem concerning Christ and his birth, for it was near Christmas. This came in very faintly at first, but by turning the dial the volume of the music was increased so that it was just right for the room in which we were standing. Soon the music ceased and then a voice was heard; the voice of the announcer, who said, "This presentation is coming to you over the National Broadcasting system from the studios in New York City." The reception was so perfect and the controls were so complete that it seemed as if the singers were standing just behind the loud speaker.

Not content with this demonstration, the agent again stepped to the radio and turned the dial once

again. This time an orchestra was playing "The Holy City." As soon as the music stopped, a voice was heard, saying, "This is station KFI, Los Angeles." From east and west and north and south music was coming. Simply by turning the dial the agent could tune in on stations located in various parts of the United States.

He had completely verified his statement. The air (ether) was filled with music. All that was needed was an instrument delicately adjusted, to receive it.

Bodies That Travel through the Air May Be Controlled in a Similar Manner.—An account appeared in the newspapers not long ago about experiments that were being tried to control flying bodies, as, for example, small air ships, by long distance controls. All the details, of course, were not given, but it appeared that the flying body had in it delicately adjustable instruments which could be adjusted in such a way that the flight of the plane could be controlled from a radio station located at a convenient point, some distance away. The experiments clearly showed the possibility of such long distance controls and the possible consequences that may attend such an invention in case of war. In case of war! What use may be made of such an invention in time of peace? Not to kill, but to bless is surely the purpose God has in mind as he grants inspiration to the inventors, which enables them to discover such wonderful inventions.

It Is Possible for God to Speak to the Children of Men as They Speak, One to Another, from Distant Points.—As the above account of the wonderful transmission of intelligence by music and speech from distant points is read, also of the controls at a distance of bodies as they travel through space, the question arises, "If the inventor can make instruments for the transmission and the reception communications from distant points with his limited understanding, is it not reasonable to suppose that

God, with his extended vision, can devise ways and means of communicating with his children upon earth?

An incident is told by the late Wilford Woodruff, of an experience which he had while traveling in the East. Here is the story in his own words:

"In 1848, after my return to Winter Quarters from our pioneer journey, I was appointed by the Presidency of the Church to take my family and go to Boston, to gather up the remnant of the Saints and lead them to the valleys of the mountains.

"While on my way east I put my carriage into the yard of one of the brethren in Indiana, and Brother Orson Hyde set his wagon by the side of mine, and not more than two feet from it.

"Domincus Carter, of Provo, and my wife and four children were with me. My wife, one child and I went to bed in the carriage, the rest sleeping in the house.

"I had been in bed but a short time, when a voice said to me, 'Get up, and move your carriage.'

"It was not thunder, lightning nor an earthquake, but the still small voice of the Spirit of God—the Holy Ghost.

"I told my wife I must get up and move my carriage. She asked: 'What for?'

"I told her I did not know, only the Spirit told me to do it.

"I got up and moved my carriage several rods and set it by the side of the house.

"As I was returning to bed, the same Spirit said to me, 'Go and move your mules away from that oak tree,' which was about one hundred yards north of our carriage.

"I moved them to a young hickory grove and tied them up. I then went to bed.

"In thirty minutes a whirlwind caught

the tree to which my mules had been fastened, broke it off near the ground and carried it one hundred yards, sweeping away two fences in its course, and laid it prostrate through that yard where my carriage stood, and the top limbs hit my carriage as it was.

"In the morning I measured the trunk of the tree which fell where my carriage had stood, and I found it to be five feet in circumference. It came within a foot of Brother Hyde's wagon, but did not touch it.

"Thus by obeying the revelation of the Spirit of God to me I saved my life, the lives of my wife and child, as well as my animals.

"In the morning I went on my way rejoicing."

Another very interesting account of long distance communication from divine sources is found in Acts, chapter 9, verses 1 to 18, inclusive. It is as follows:

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

And desired of him letters to Damascus to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

And he, trembling and astonished, said,

Lord, what wilt thou have me do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

And here he hath authority from the chief priests to bind all that call on thy name.

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

For I will shew him how great things he must suffer for my name's sake.

And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even

Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized."

Many pages could be filled with similar accounts. In them all it seems certain that God can and does establish communications with his servants. That the Lord desires and intends to establish communication with the people of the earth, especially with those who are worthy to be called disciples, is evident from what he told his disciples just before his crucifixion. He said:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."—John 16:12-15.

We May All "Tune In" and Receive Communications from Our Heavenly Father.—God seems a long way off to most of us. This is not because he does not desire to communicate with us, but because our receiving set is not tuned in on his station. Our long distance controls have not been perfected. He is anxious to speak with us, but the dials of our own souls we must turn. The station of God we must locate. His sending station is in working order and is continually sending out the messages of the divine. The receiving station, the soul of each of us, through the wrong kind of thinking and performing

acts which are not quite what they should be, fails to receive the message. The right kind of thinking, daily petition to the one in charge of the station from which divine truth and guidance are given out, living clean lives, in a word, doing as Jesus would do if he were here in our places, this is the way to turn the dial and "tune in" on the station broadcasting divine truth. As we practice, our ability to "get" the long distance stations, and to perfect the long distance controls is enlarged. As this ability is enlarged, our reception becomes more perfect and the joy of living is greatly increased.

SUMMARY

From this discussion we have seen:

1. That the mechanical devices for long distance communication are controlled by very delicate adjusters.

2. That long distance control of bodies flying through air is slowly being perfected.

3. That it is reasonable to suppose that if man with his limited knowledge can perfect instruments for long distance controls of the forces of nature, God, with his infinite knowledge of nature and the human soul, can perfect ways and means for communicating with him.

4. That God has spoken to men and given them guidance and has promised to continue this form of communication.

5. That it is within the power of each of us to put our hearts in tune with the divine and thus be ready to "tune in" on the divine broadcast.

PROBLEMS AND QUESTIONS

1. Tell the story of the development of the radio.
2. Relate this story to the fulfillment of the prophecy of Joel 2:28.
3. Relate incidents which show that God does communicate with people.

4. Relate incidents from your own experience which indicate that you have received divine guidance.

5. What evidence have we that we may "tune in" on the wrong station and thus be led by evil influences?

CHAPTER XII

"GOVERNORS"

In our last chapter we were concerned with the possibility of communication with our Heavenly Father through the medium of his Holy Spirit, for the purpose of receiving guidance in times of need. It seemed reasonable that God could devise ways and means of communing with us, especially since inventors have perfected instruments by which we may communicate with each other through music and discourse over long distances. We saw how important it was that the receiving instruments be in tune with the sending station; a tuning that is perfected by long distance controls, so that the reception may be perfect. Our faith in the possibilities of such communication was strengthened by considering examples through which the controls had been perfected and connections established between God and man, much to the advantage of the latter. Such guidance may be received and enjoyed by each of us, provided, through right thinking and proper living our souls, the receiving stations, may be kept in tune with God's broadcasting station from which there is constantly being sent out messages of truth.

In this chapter we shall be concerned with a consideration of "governors" or controls that may be effected if we but will to do so.

If the Machine Is Always to Be Kept under Perfect Control the Governors Must Work Perfectly.—When the author was a young man in high school, he registered for a course in "woodwork." The course was divided into two parts. During the first part of the course we were trained in the use of hand-working tools. During the second part of the course we were given experience with power tools, as the planer, the band saw, and the turning lathes. This latter experience was extremely fascinating so we, as stu-

dents, always looked forward to it with great anticipation.

The wood-turning course, or lathe work, was so organized that each student received training in the use of the lathe tools, and also in the tending of the engine that furnished the power for running the lathes. Tending the engine was a very responsible job, since the work of all the others depended upon it. Since the first letter of my name is just about in the middle of the alphabet, and since we were assigned to the engine work alphabetically from the roll, it came to pass that all the boys could handle the lathe tools quite well before my turn to run the engine came.

Finally the eventful day for the author came. It was eventful because of the wonderful lesson which was learned. Before the other boys assembled, I was there firing the boiler to raise steam for the engine so as to be ready for the others when they arrived for work.

Promptly at two o'clock the steam was turned into the engine and the wheels began to turn. When the work was well under way, the teacher inspected all the details, especially of the boiler and engine. As he did so, he remarked that "she" was running fine. I was just a bit proud, for somehow or another, I got the idea that it was all due to my good management.

After a time, the teacher came to me and suggested that the engine needed shining up a bit. I told him that if I had something to shine it with, I would do it. Thereupon he handed me a roll of "waste" with instructions as to how to use it. He closed his instruction with, **"Now be careful about the governor."**

The governor was two small iron balls that rotated rapidly on a mechanism just above the engine chambers. This mechanism was called the governor because it controlled the amount of steam that passed into the cylinder of the engine and thus con-

trolled the speed and kept it uniform. If the engine was inclined to run too fast, the governor checked the steam flow and the engine slowed down at once. As long as this governor worked well, the engine ran smoothly and perfectly. It was necessary, therefore, that this be kept in first class working condition.

As I pursued the work of "shining" the boiler and the engine I stood back from time to time observing the improvements in appearance that were being made. The last touches were to be put on near the governor. Knowing how important this control was, I proceeded with great caution. As quick as a flash, however, a string hanging from the roll of "waste" with which the machine was being shined, caught in the governor, became entangled with the mechanism, and threw it out of commission. The engine ran many times its normal speed. The turning lathes fairly hummed, they ran so fast. The boys at the machines jumped back, much alarmed at what was taking place. The instructor rushed into the engine room to determine the cause. I stood much alarmed and knew nothing about what should be done. He tried to tell me to close the valve and stop the engine. But alas! He stuttered! In a moment, however, I caught the idea and shut off the steam.

As things quieted down, the teacher called the boys into the engine room. I thought, of course, I was in for a "scoring." He simply pointed to what had happened and said, "**B-boys, always keep the w-w-waste out of the governors.**"

Machines Which Run without Governors Are Never Reliable.—Many years have passed since the above incident took place, but the lesson learned that day has always remained. In the meantime, many observations have been made on all kinds of machines. Not one, especially of the complex varieties that have been observed, has been without its governors which controlled its action. The automobile

has its brakes, the railroad trains their air brake controls, the great steamships their rudders, the air planes their balancers—all for the purpose of governing the speed and keeping them running under perfect control. Let any of the machines be operated without these governors in perfect working order and accidents are sure to happen. So important are these considered for the welfare of the machine and for the safety of the one who runs it, that the inventors have tried to make as many of the governors as possible automatic; that is, to operate without the efforts of the operator when conditions make their action necessary, or at least with as little effort as possible on his part.

“Governors” Are Needed to Control the Actions of Young and Old Alike.—Governors are so necessary on all engines for the control of their action that nothing more need be said to impress the importance of their universal use. “Governors” in human experience are not so universally recognized, but their need is none the less important, if actions are to be controlled and made to conform with proper standards. “Governors” that control human conduct are of various types; some work almost automatically, but in the life of every one of us **they must work.** These governors must be cleaned and “shined,” but, above all, must never be allowed to become entangled with “waste.”

Standards of Right and Wrong Make Effective Governors.—Standards of right and wrong are not established in a day. They result from good teaching, through the reading of many moral stories, through the observation and evaluation of the actions of others, through experience and other ways. As they are developed, one by one, and the individual conforms his life to high standards of conduct, improvement is noted day by day.

The application of this type of “governors” is often attended with struggles, but once applied they serve effectively. Here is a case in question. A

young man, about sixteen years of age, once found a five-dollar gold piece. That beautiful, shining object seemed a great prize to him. The more so because, as he was a poor boy, it represented more money than he had ever had before.

This gold piece was carefully put into his well-worn purse, there to be kept with no little anxiety. To make sure that the prize was still in his possession, he examined the purse many times a day.

The fact of the finding was revealed to no one. Why should it be? There certainly could be no harm in picking up a five-dollar gold piece that was lying in plain sight in the street! His companions would only be interested in it as a mere stroke of good fortune, for surely it belonged to none of them. So he reasoned to himself.

A day or two passed before his standards of right and wrong began to manifest themselves. As he walked along the street on the third day after the find, pondering over the question of how he was going to spend the money, a question came suddenly into his mind. It came with such force that it really startled him. The question was, "**Is the money yours?**" The answer **no** came out almost automatically and audibly. Then he pondered "whose is it then, if it isn't mine!"

Since the experience of the third day he was decidedly discontented with his (?) money. He could neither make up his mind to spend it nor keep it, nor try to find the owner.

In the midst of this uncertainty, he did exactly what boys should do; namely, talk the matter over with his father. His father listened, with great interest, to the entire story without speaking. Finally, the boy closed the story with the question, "Father, what do you think I should do?"

As suddenly as had the disturbing question come into his mind, so his father asked, "**Is the money yours?**"

"No, certainly not," said the boy.

"Then, that settles it," said the father. "You must try and find the owner. If you give it to the bishop and ask him to help you find the owner I am sure he will do it. If he fails to find the owner he likely will give it back to you with instructions to use it as you see fit."

The boy did as his father advised. In his heart he hoped the bishop would succeed. His struggles were over. His standards of right and wrong finally but effectually governed his action, and he did that which made him proud of himself and strong in the right ever after.

Our Ideals Serve As Governors in the Activities of Life.—Youthful boys and girls are inclined to select out of their many acquaintances those to whom they look for ideals. What ever these people say or do seems to influence them greatly. It must be remembered, however, that it is the idealism of these our "heroes" whose opinions we value so highly, that has governed their conduct so that they are what they are. Gradually through their contact with us, our ideals are shaped and established. Are our ideals lofty? If so, we have observed and followed worthy people till an image of what we would like to be has been stamped upon our minds and we attempt to make our actions conform to it. We may not always succeed, but our ideals remain as a governing factor. Are our ideals low? If they are, they have been formed through our association with and thinking in terms of the actions of unworthy people. Twenty-five years of close contact with many thousands of young men and women have convinced the writer that it is very difficult to secure continued high-class conduct out of young people whose ideals are low. Boys and girls with high ideals can be counted upon. They may, occasionally, side-step because of social pressure, but soon their idealism exerts itself. They find they are not true to the best there is in them. Their "governors," their ideals, like the mechanical governors on a great ship in a storm, gradually in-

cline them to run true to form. Young men and women who look forward to useful and happy lives will establish high-class ideals and strive to govern their lives in accordance with them.

SUMMARY

From the above consideration of the principles of governors as they affect the action of mechanical devices and also people, we have seen:

1. That, in order to have machines of all kinds safe and useful, governing devices must be provided for and kept in good working condition.

2. That "waste" must not be allowed to get into either mechanical or social governors if they function satisfactorily.

3. That reliable and high-class conduct on the part of individuals is secure only when the governors are reliable and working properly.

4. That age is not the governing factor in conduct, but standards of right and wrong; also ideals play the most important part.

5. That standards of right and wrong, ideals and other mental states make the most effective "governors."

6. That wisdom dictates to young and old alike the advisability of governing principles and shaping our lives in keeping with these, if usefulness and happiness are our goals.

PROBLEMS FOR REFLECTION AND DISCUSSION

1. Relate instances from experience where social "governors" controlled action.

2. Relate instances from literature where social "governors" controlled action.

3. You have certain ideals. How were these formed? How have these served you?

4. You might find a good automobile tire many miles from any town. Test your standards of right and wrong by telling the class what you would do with it.

CHAPTER XIII

GUIDING HANDS

The possibility and desirability of developing controls which were called governors were set forth in our last chapter. We found that these controls were certain standards of right and wrong, also ideals that were to be developed in early life and, if thoroughly formed, tended to remain throughout life. It was pointed out that these always steady conduct and, when yielded to, even in temptation, were effective governors. These were to be formed through reading and hearing moral stories, observing and emulating the examples of worthy people, especially those who are outstanding in their devotion to the right, and finally, by practice; that is, by continually shaping our conduct in keeping with the highest standards and the best ideals we were capable of. Even when one is overcome for the moment by temptation and, for the time being, side-steps from the path of right, these governors always are functioning, tending to bring one back to normal high-class conduct.

In this chapter we shall consider certain guiding hands that have been and are stretched out to help point the way in the path of life to right living and happiness.

The Directions on the Guiding Hands Always Set the Traveler at Ease.—Years ago, two missionaries were traveling out in the country from one of the large cities of England. The work which called them out occupied more time than they really counted on, so that night-fall came before they were far on their return journey.

At this point, it is well to remind our young readers, that the city streets and the country roads of England do not follow the lines of the compass as they often do in America, but, on the contrary, seem-

ingly have been laid out along "cow paths"; in a word, they often wind. To the traveler who is not accustomed to this sort of a road, travel is attended, oftentimes, with many misgivings.

To make the situation worse for these missionaries, with the coming of night, there came also a dense fog, so dense, indeed, that street lights, which guided the traveler along even the country roads, could not be seen from one to another.

In the midst of this uncertainty, these two young men followed, with much misgiving, the country road for a long distance. In the meantime they were asking each other a very important question; namely, "Have you any idea where we are going?" Invariably the answer would come, "No, have you?"

There was one thing, however, about the roads in England that helped to set their minds at ease. At every cross road "finger posts" were placed and the large hand and pointing finger always gave adequate and reliable guidance. They expected any time to find such a guiding sign and so get directions. This, I say, put them more or less at ease. It was well for them that it did, for travelling in unknown paths in the darkness of night, not knowing even the directions, produces a very uneasy feeling.

After an hour or more of travel under these circumstances, the missionaries finally came to the cross road. There, sure enough, was the hand pointing its finger in a certain direction. Printed on the fore-arm and hand in big letters which were just visible in the dim light near by was the direction, "This way to Bradford." It was well for the missionaries that guiding hands gave them direction, for it was necessary for them to travel at right angles to the road they were on to reach their destination.

Guiding hands! How necessary they are when we travel strange roads!

The Guiding Hand of a True Mother Always Points in the Right Direction.—One can hardly fail to be grateful to those who blazed the trees in an earlier

day or put up guide signs along our main highway in our own time. These give reliable guidance and greatly aid the traveler who journeys in distant parts.

There are other conditions confronting people, especially the young, where the "guiding hands" may serve a very worthy purpose. Here is a case in question.

Not long ago there appeared in one of the leading newspapers of the United States a picture called "Human Fly Paper." This picture showed young people all rushing forward very much concerned about various kinds of amusements, especially the questionable sort. They all moved under that very dangerous slogan, "We'll try anything once!"

In the foreground of the picture were seen very fashionably dressed people who seemed to have gained their hearts' desire but, in the meantime, had stepped on to this Human Fly Paper. The sticky material was clinging tightly to their feet. As they lifted one foot in a vain attempt to become free, the other sank the deeper into the sticky surface. Under this condition, some were shown to have fallen and, trying to protect themselves with their hands, become bound hand and foot. Others were shown, lying upon the sticky surface, and in their struggles to arise, had become completely wrapped up in the material and were ready to abandon all hope. Still others were shown completely covered with the substance on the paper. They had given up the struggle, and were lying perfectly still, never to arise again. One thing that was very noticeable was that if only one foot touched the surface of the paper, there seemed little danger. This first experience seemed joyful, for those on the margin of the paper were calling to each other and laughing in high glee. Those that were further on were very serious, and those who had fallen had the look of despair upon their faces.

The most impressive thing about the picture was a

mother in the background of the picture, standing near the edge of the paper with her left arm in front of a young man and his young lady. She was attempting to hold them back, and, at the same time, with her right hand was pointing in the opposite direction. Apparently this was her son and she was trying to point the way away from peril. Would she succeed?

This was a "guiding hand" of a very different sort. This was a loving human hand pointing the way not along a physical road which, if traveled, may only mean the loss of a little time, but along a moral road, the traveler in which, if he goes astray, loses not time only, but confidence in himself and respect of others and often life itself. Guiding hands which point the way along the moral and spiritual pathway of life serve a far more useful purpose than they do along the highways of travel.

A Worthy Parent's Guiding Hand Is Most Trust-worthy in the Journey of Life.—It is to be hoped that all who read this lesson will recall at this point the words of our great Lincoln when he said, "All that I am and all that I hope to be, I owe to my angel mother." Such a remark leads one to believe that this great man gave good heed to the directions of his worthy mother. The direction she pointed he followed.

You all may have heard President Grant speak of his mother. He feels the same about the guidance she gave to him as did President Lincoln. Both of these, and many thousands of others, have found that the direction in which mother points in the field of human conduct, is the one to be followed.

Instructions and Good Precepts Serve As Reliable "Guides" in the Journey of Life.—It is a matter of everyday experience to read, as one travels, such signs as "Keep to the right!" "No parking!" "No U turns!" "Sharp turn!" "Stop!" and so on. The cautious traveler, the traveler who is mindful of his own welfare as well as the welfare of others,

will follow the directions thus given. They are for the protection, not only of the driver in the car, but the general public as well. They often restrain when one desires to hurry and so are sometimes disregarded. I saw just such a situation last night when on a broad street an automobile, disregarding the "stop" sign, dashed into the road and crashed into another car. It never pays to be unmindful of directions that are for our protection.

A fine example of the guiding hand shown in the deliverance of a great people is the incident of the children of Israel receiving the Ten Commandments. Here was a people who, through long bondage and contact with a people who knew not the true and living God, stood greatly in need of moral direction. God knew it and so did Moses, his servant, whom he had called to lead this great people. Moses, recognizing his inability to perform such a task, did, as all should do, humbled himself before the Lord. He withdrew from his people, whom he left in the wilderness of Sinai. There the Lord spoke unto him and with his own hand wrote upon tablets of stone the marvelous precepts called the Ten Commandments. Note how vital they are in all our social relations!

Thou shalt have no other gods before me.
Thou shalt not make an image for thy worship.
Thou shalt not take the name of the Lord in vain.
Keep the Sabbath day holy.
Honor thy father and thy mother.
Thou shalt not kill.
Thou shalt not commit adultery.
Thou shalt not steal.
Thou shalt not bear false witness.
Thou shalt not covet.

These the hand of God wrote and gave to guide Israel as they mingled with each other and with other people. They stand today as wonderful and as

important for our guidance as the day they were given to this ancient people.

When Jesus came and by example and precept taught what to do, he gave another set of guiding principles which, if followed, will lead into the straight paths of peace and happiness. He, too, went into a mountain and sat down. His disciples came to him for guidance. His guiding hand had helped them so often that now they looked to him in confidence. He gave them precepts that were so wonderful that one of them wrote them down that all generations may have them. Here they are:

Be poor in spirit.
Be comforted when you mourn.
Be meek.
Thirst after righteousness.
Be merciful.
Be pure in your heart.
Be peacemakers.
Be not spiteful if you are ridiculed for doing right.
Let your good work appear unto all.
Keep the commandments of God.
Love your enemies.
Repent of unholy thinking.
Swear not at all.
Do good to all.

These and many other precepts he gave that should be written upon the tablets of our memories, and indelibly engraved upon our hearts.

After One Has Learned to Follow the Worthy Guiding Hand One in Turn May Be the Guide.—There is a beautiful story told in dramatic form that you all would enjoy reading. It is a story of a rude barbarian by the name of Ingumar, who had taken captive a pure French girl and was holding her for ransom. This girl knew well enough that the display of physical strength would be of no avail, so she decided to try gentleness and loving kindness.

Her gentleness made a strong appeal to her rude captor. She sang to him of love and told him beautiful stories of good-will. Before her arrival he cared only for his horse and dog, but now he could only be contented when in her presence. He took her on long walks, over, to her, unknown paths. His guiding hand gave her direction many times. Once they came to the forking of the paths. As usual he directed her, but this time she protested, for the path he wanted her to take seemed much more rough at the beginning than the other. He interpreted her protest in terms of mistrust. He stood erect and looking into her mild and loving eyes said, "Again!" In this one word, she perceived the wound she had made by her protest, so taking his big hand in hers she said, "Lead the way!"

As he led her through the paths of the morass, he little realized that the leadership was rapidly passing over to her. Soon he saw her guiding hand in the realms of moral and social behavior. At first she implored him to take her to the city. This request, his rough nature impelled him to treat rudely. Finally, however, after following her direction, quite unconsciously, his better, more refined nature expressed itself. He told her he was ready to give up the life of a barbarian and then he said to her, "I will go with you to the city!" She took him gently by the hand and with the other pointing toward the city, they walked from the stage, she leading.

Leadership is the heritage of those who, in their youth, learn to follow the guiding hand which leads the way into the straight and narrow path that leads us back to God.

SUMMARY

From this lesson we have observed:

1. That the guiding hand with the pointing finger and the direction are safe guides when traveling along unknown paths.

2. That guiding hands are needed to keep us all from the "human fly paper" which represents the evils and follies of youth. Parental hands in this situation are ever stretched out to guide and to save.

3. That the guiding hands of worthy parenthood are faithful guides.

4. That instruction and wholesome precepts, especially when given by the hand of God or when these fall from the lips of Jesus, are most reliable.

5. That development of the disposition to follow intelligently the guiding hands of the trustworthy is the best training for leadership.

PROBLEMS AND EXERCISES

1. Make a list of all the signs you have observed along the road. What value have these?

2. Draw a sketch of the youth on "human fly paper."

3. Memorize the main points of—

a. The Ten Commandments.

b. The precepts of Jesus as given in Matthew, chapter 5.

4. What have you learned from this lesson?



By Courtesy of Colonial Art Co., Oklahoma City

"CHRIST AND THE RICH RULER"—Hofmann

Guiding Hands—Guiding hands which point the way along the moral and spiritual pathway of life serve a far more useful purpose than they do along the highways of travel.

CHAPTER XIV

REVIEW

In the last chapter the theme, "Guiding Hands", was presented. The importance of these along the public highway and also in the midst of the social uncertainties of life was clearly shown. These guiding hands appear in several forms. They are seen as finger-posts, as commonly placed in many places; as the hands of parents, restraining and directing their children; or as precepts or principles falling from the lips of God or his servants. In every case they were shown to be trustworthy directions and worthy of our observance. The development of the disposition to observe these faithfully and to modify our course in keeping therewith, is good training for leadership.

Since these chapters are intended to serve as lessons for junior boys and girls it is advisable to devote the present one to a review. It isn't what one reads that educates one and shapes one's conduct for good, but rather that which one remembers and puts into practice. To aid memory, therefore, a good procedure in review will be presented and important materials that will serve as stimuli for recall will be presented. It is suggested that two lessons be devoted to this chapter and that the directions be carefully followed.

This Is a Profitable Way to Proceed with the Review Material Thus Far Presented.

First: Go through the pages rapidly and note carefully the captions of each chapter (See Section 1 of Review).

Second: Beginning with chapter 2 read such subsequent review which appears as the first paragraph of each chapter. This should present a complete resume of the entire first part of the book.

Third: Note carefully the main points of each

chapter as they appear in this review. Read these carefully several times. (Try to recall the materials presented under each. In case you cannot recall, turn to the caption and read it again quickly; then close the book and recall.—See Sect. II).

Fourth: Note carefully the summary of each lesson (See Sect. III).

Fifth: Fill the blank lines provided in the last section of this review with a statement of what you have learned from this lesson (See Sect. IV).

Section I. The Chapter Heading or Themes Thus Far Presented Are:

Chapter 1, Balance Wheels

Chapter 2, Controlling the Emotions—Anger

Chapter 3, Controlling the Emotions—Hate

Chapter 4, Controlling the Tongue

Chapter 5, The Lure of Inactivity—Controlling the Mind

Chapter 6, Controlling the Spirit of Wander-lust

Chapter 7, Control of the Appetite or That Which Would Put Us in Bondage

Chapter 8, Control of the Imagination

Chapter 9, Controls that Banish Ignorance

Chapter 10, Control of the Element of Chance in the Journey of Life

Chapter 11, Long Distance Controls

Chapter 12, Governors

Chapter 13, Guiding Hands

Chapter 14, Review

Section II. The Theme Topics of Each Chapter

Chapter I

The good father provided work for the boys.

The good father motivated the boys to do the work.

The boys get a bright idea.

The boys develop the bright idea.

The jerking of the saw presented the real problem—how to control action.

Matured wisdom suggested the solution.

Loading the balance wheel crowned the efforts with success.

All mechanical devices need balance wheels and controls.

Social controls are as important as mechanical controls.

Chapter II

The disposition to become angry develops very early in life.

Anger is a natural passion and may serve a worthy purpose.

Uncontrolled anger prevents us from doing our best.

There are certain simple devices that will help in developing control of anger.

One with perfect controls is our ideal.

Chapter III

Hate has its origin in other emotions.

A person is inclined to spurn or injure the object of his hatred.

Hate has its purpose.

There are two kinds of hate.

Love and hate not.

Chapter IV

Evidence of lack of control of the tongue is shown through idle words.

Thou shalt not swear!

One is influenced by what one hears and says.

Avoid the "smutty" story!

Chapter V

The ant resists the lure of inactivity and sets a good example for all.

Mischief is organized in the mind that is not adequately controlled.

Idleness cannot be justified.

Idleness interferes with happiness.

Work is a cure for idleness.

The lure of inactivity, if followed, is the cause of want.

Chapter VI

The uncontrolled spirit of wander-lust often leads to grief.

Here is another case in question.

Wander-lust is sometimes never cured.

The spirit of wander-lust may be satisfied through exploring vicariously.

The father's advice to his daughter is also good for all young people.

Chapter VII

Many plants contain compounds that stimulate the nerves and create cravings that are hard to control.

The desire to use habit-forming plants must be controlled if the greatest amount of health and happiness is to be enjoyed.

Young people who respect themselves and love to be obedient to the law will never drink strong drinks.

Chapter VIII

"We can't prevent the birds from flying over our heads, but we can prevent them from building nests in our hair."

The scouts lived it through before they started on the outing.

Clean thoughts go before right conduct.

Chapter IX

Ignorance, especially of the things of God, often stands in the way of achievement.

Ignorance of things that everybody should know is a reproach.

The sure way to remove the handicap of ignorance is to control the mind and apply one's self to study.

Chapter X

He could never break the bank.

The game of life is different.

When situations arise over which we have no control God's help may be extended.

The Lord has other ways of keeping us from the hands of fate.

Chapter XI

In the mechanical world the necessary controls are established by manipulating delicate adjusters.

It is possible for God to speak to the children of men as they speak, one to another, from distant points.

We may all "tune in" and receive communications from our Heavenly Father.

Chapter XII

If the machine is always to be kept under perfect control the governors must work perfectly.

Machines which run without governors are never reliable.

"Governors" are needed to control the actions of young and old alike.

Standards of right and wrong make effective "governors."

Our ideals serve as "governors" in the activities of life.

CHAPTER XIII

The directions on the guiding hands always set the traveler at ease.

The guiding hand of a true mother always points in the right direction.

A worthy parent's guiding hand is most trustworthy in the journey of life.

Instructions and good precepts serve as reliable "guides" in the journey of life.

After one has learned to follow the worthy guiding hand, one in turn may be the guide.

Chapter XIV

This is a profitable way to proceed with the review material thus far presented.

Section I, The chapter headings or themes thus far presented are:

Section II, End products or aims.

Section III, The theme topics of each chapter.

Section IV, Summary items.

Section V, What I have learned from this lesson.

Section III—Summary Items

Chapter I—From this lesson we have learned:

1. That anticipation always motivates us to get into action.

2. That the action of mechanical devices is perfected when balance wheels and controls are provided for.

3. That correct action on our part is insured only when it is performed under adequate controls.

4. That heeding the advice of the old mechanic insures happiness—happiness that results from good conduct.

Chapter II—From this lesson we have learned:

1. That the disposition to become angry develops often in early childhood and at times expresses itself in violent fits of passion.

2. That anger is a natural passion, and may be made to serve one by causing a feeling of power and confidence to arise that enables one to be at one's best if only it is controlled.

3. That anger prevents the individual from doing his best and thus puts him at a discount.

4. That manly, physical play is good, for it offers one the opportunity to practice controls of the anger passion.

5. That anger may be controlled by following simple rules of conduct.

6. That our ideal of a worthy character is one that shows perfect controls under all conditions.

Chapter III—From this lesson we have learned:

1. That hate has its beginnings in other emotions

and develops when these emotions are allowed to go uncontrolled.

2. That hate impels us to injure or, at times, even destroy the objects of our hate.

3. That hatred for our fellow-man and love for the Lord cannot exist in the soul of any one at the same time.

4. That hate is of two kinds; namely, the hate that causes us to injure another, and the hate that causes us to spurn the evil and the low. The first harms us; the second is God-like and protects us against evil.

5. That the Lord has encouraged us to control hate and cultivate love.

Chapter IV—From the materials presented in this lesson we have seen:

1. That the use of slang or idle words is far too frequent among the youth. The practice of this form of speech results in language-habits that refined people dislike. These habits often re-occur, much to the embarrassment of the speaker.

2. That young people who try may develop a form of address that is beautiful, meaningful and effective.

3. There are many good reasons why swearing should not be practiced. This practice reveals the uncontrolled tongue.

4. That what one hears or speaks often leaves a lasting impression. For this reason refined expressions should be employed.

5. That the vulgar forms of address or the "smutty" story has an influence that is always to be avoided.

Chapter V—From this discussion we have seen:

1. That one of the wisest men of all time condemned idleness and commended the industry of the ant to all of us.

2. That life holds many values which cannot be

enjoyed by the idler, as they come only to those who work mentally and physically.

3. That no one can justify physical idleness nor the lack of control of the mind as manifest in day-dreaming and other uncontrolled mental activities.

4. That work is a sure cure for idleness.

5. That the lure of inactivity, if uncontrolled, will lead to want.

6. That Jesus, in no uncertain terms, condemned idleness and encouraged the getting of those intellectual and spiritual values that make us more God-like.

Chapter VI—From this lesson we have learned:

1. That the spirit of wander-lust because it was uncontrolled brought grief to the young man of whom Jesus spoke.

2. That this spirit has in all ages found its way into the blood of youth and causes a feeling of restlessness.

3. That because of our modern ways of bringing to the attention of youth the marvels of far-away places, it is apt to be stronger now than ever before.

4. That at first, as a mere passing desire, wander-lust has become an irresistible passion and made of its victims human drift in the stream of humanity.

5. That the best way to control this spirit is to satisfy it through reading, and thus traveling vicariously.

Chapter VII—From this lesson it seems clear:

1. That certain plants or plant products, when used for the purposes of making beverage, contain habit-forming ingredients which do damage to the body and tend to destroy health and happiness.

2. That the desire to use tobacco in any form results in practices that are difficult to control. The use of this stuff defiles the body and destroys our chances for success and happiness.

3. That it is dangerous to partake of intoxicating

liquors in any form. There is no occasion that would justify one in partaking of that which places our success and happiness in peril.

4. That the one safe resolution to follow always is: I shall never touch those things that create a desire that the strongest who, having once lost control, have great difficulty in overcoming.

Chapter VIII—From this lesson we have seen:

1. That those who fill our jails are, in the main, those who, through lack of control, have engaged in bad thinking.

2. That the first step in right living is right thinking.

3. That controlled thinking and careful planning serve us in the time of danger and peril.

4. That the Lord is displeased with those whose thoughts are evil.

5. That his blessing of peace and happiness attend those whose thoughts are pure.

Chapter IX—From this discussion we have seen:

1. That ignorance inclines to boastfulness, both of which are displeasing to our Heavenly Father.

2. That ignorance stands in the way of advancement.

3. That we progress only as this handicap of ignorance is removed.

4. That the best way to remove this handicap and establish controls is through application and study, especially in school.

Chapter X—From this discussion we have learned:

1. That life's journey, even if well ordered, has its element of chance.

2. That the best way to control the chance elements of life is to study the situation, if we have opportunities to do so, and then act in the light of our best judgment.

3. That when necessary, God may and often does help the worthy person. Such assistance should be duly recognized and credit given to the Lord.

4. That the chance elements are controlled when we listen to and obey the promptings of the Holy Spirit.

Chapter XI—From this discussion we have seen:

1. That the mechanical devices for long distance communications are controlled by very delicate adjusters.

2. That long distance controls of bodies flying through air are slowly perfected.

3. That it is reasonable to suppose that if man with his limited knowledge can perfect instruments for long distance controls of the forces of nature, God, with his infinite knowledge of nature and the human soul, can perfect ways and means for communicating with him.

4. That God has spoken to men and given them guidance, and has promised to continue this form of communication.

5. That it is within the power of each of us to put our hearts in tune with the divine and thus be ready to "tune in" on the divine broadcast.

Chapter XII—From this lesson we have seen:

1. That, in order to have machines of all kinds safe and useful, mechanical devices must be provided for and kept in good working condition.

2. That "waste" must not be allowed to get into either mechanical or social "governors" if action of both are to conform to highest standards.

3. That reliable and high-class conduct on the part of individuals is secured only when the "governors" are reliable and working properly.

4. That age is not the governing factor in conduct, but standards of right and wrong; also ideals play the most important part.

5. That standards of right and wrong, ideals and other mental states, make the most effective "governors."

6. That wisdom dictates to young and old alike

the advisability of governing principles and shaping our lives in keeping with these, if usefulness and happiness are our goals.

Chapter XIII—From this lesson we have observed:

1. That the guiding hand with the pointing finger and the direction are safe guides when traveling along unknown paths.

2. That guiding hands are needed to keep us all from the "human fly paper" which represents the evils and follies of youth. Parental hands in this situation are ever stretched out to guide and to save.

3. That the guiding hands of worthy parenthood are faithful guides.

4. That instruction and wholesome precepts, especially when given by the hand of God or when these fall from the lips of Jesus, are most reliable.

5. That development of the disposition to follow intelligently the guiding hands of the trustworthy is the best training for leadership.

Section IV—What I Have Learned from This Lesson

Chapter I,

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Chapter II,

.....

Chapter III,

.....

Chapter IV, That ethical and refined people guard carefully every word that is spoken. I shall try.

Chapter V,

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Chapter VI,

Chapter VII,

Chapter VIII,

Chapter IX,

Chapter X,

Chapter XI,

Chapter XII,

Chapter XIII,

PART II
Institutional Controls

CHAPTER XV

AN INSTITUTION THAT PROMOTES EARLY CONTROLS—THE HOME

Thus far we have been considering all those controls which the individual may administer for himself if he feels so disposed. At every point, an effort has been made to incline the young reader to establish within himself such controls and checks and balances as will enable him to travel the journey of life successfully; that is, in such a way that he shall do the greatest good and, in the meantime, be happy. He was encouraged in every lesson to observe carefully the conduct of those worthy people who seem to be getting the most out of life; not the most of the goods of this world, but rather a character developed to a point where all who observe may say, "There is a person with a character similar to that which I should like to have developed in myself." Such a character develops only in those who are willing to move forward under well established controls, or in other words, whose actions are governed at all times by a well-loaded balance wheel. This is not easy to achieve. Worthy character is not developed without a struggle. It is the quest of a lifetime. Each of us will have to exert all our powers to attain it. Even then we shall find the need of help from outside agencies and institutions. It is our purpose in Part II to discuss the contribution of certain outside agencies and institutions which contribute to this end. The first of these we shall consider is the home, an institution with its controls.

The Home Inclines the Heart and Is a Place of Refuge.—A story is told of John H. Payne, an American traveler and writer who, as he traveled abroad in Europe, came one day, in his reflections, to think of and to yearn for his home. He had

traveled far and had been received and entertained by many. He had shared the humble cottage with the peasant and the elaborate hotel with its owner as his host. These had given him refuge and provided him with the necessities and comforts of life; yet there was something lacking for which his soul yearned. As he sat one evening, pondering this matter, he drew to himself a piece of paper and, in the dimness of the fading light, wrote:

“ ‘Mid pleasures and palaces tho’ we may
 roam,
Be it ever so humble, there’s no place like
 home;
A charm from the skies seems to hallow us
 there,
Which, seek thro’ the world, is ne’er met
 with elsewhere.
An exile from home, splendor dazzles in
 vain;
Oh, give me my lowly thatched cottage
 again;
The birds singing gaily, that came at my
 call;
Oh, give me that peace of mind, dearer than
 all.

Home, home, sweet, sweet home,
Be it ever so humble,
There’s no place like home.”

Payne, like many others, had left home but a short time before in high glee. He had traveled and, no doubt, had enjoyed many contacts with many people. Strange and interesting places he had seen, yet he, as most of us will do, found that the best part of the journey is the return home.

A group of young people stood on the highway not so long ago, conversing about where they should go next. One suggested one place and one another. Finally one (do you think a wise one?), considering

the lateness of the hour, for it was past mid-night, said, "I'll tell you where let's go—home!"

"Oh, come on," said the first, "we can go there when we can't go any place else!"

That, no doubt, was very true, for these fortunate young people had a home, a place of refuge to go to. The homes to which these young people would eventually return were well worth returning to because they had established certain rules and regulations for the control of all who found refuge there. The one—the wise one—when she suggested a return home felt the control of the home steadying her conduct and inclining her to obey its sacred order.

The Good Home Is the Place Where We Are Anchored to the Sacred Things of Life.—The well-ordered home sets up its controls through following certain practices which all, old and young alike, should participate in. The well-ordered Christian home has provided for worship. There is the hour of prayer. It has been said by a father of a large family: "If my children willingly join their parents in prayer and devotion, they will have a balance that will steady them when they walk the slippery path of temptation!"

A good illustration of the power of the home to establish controls that give anchorage in times of anxiety is found in the following story:

Not many years ago, there lived in a little town in the northern part of Utah a very good man, his wife and a family of six children. At the time of this incident the children ranged in age from about two to fourteen years. It was the rule in this home for all members of the family to assemble every morning before breakfast and every evening before supper in a circle and engage in family prayer. It was the common occurrence, during these devotional exercises, for all to sing a hymn and, at times, scriptures were also read. Thus, daily, these children

were being trained to call upon the Lord in fervent prayer.

This was a happy home. They always prayed for peace and contentment to abide with them. Just how effectual their prayers were in keeping them from sickness and accident, we shall never know. This much we are sure of, however, they were entitled to the protective care of our Heavenly Father, and the Father never turns a deaf ear to the petitions of his humble and worthy children.

It so happened, in the course of time, that the youngest of the family—the baby—became ill. The malady which affected her, unlike the ordinary sicknesses that come to children, did not abate in a few days, but, on the contrary, became more serious with the passing of the days. The good man complied with the instructions of James, an ancient apostle of Jesus, whereby he was taught:

“Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up.”—James 5:14-15.

The child grew so ill that the parents became very much alarmed. The children, observing the anxiety of the parents, began to question as to whether or not the little one would live. They were told by the mother, that the doctor had said that he could do nothing more for her but that she was hopeful, even yet, that the Lord would spare her life if they would be faithful in keeping his commandments and pray earnestly unto him. A few minutes afterwards, while the mother was attending to the little one, the children suddenly disappeared. Shortly the mother came into the dining-room and, upon missing the children, began to look for them. She went to the yard, to the front porch, into the cellar and, not being successful in her search, went to the

upstair rooms. As she passed one of the children's bedrooms the door was ajar. She heard children's voices inside so she moved quietly to the door, listened a moment and then peeped in. There she saw the children kneeling in a circle engaged in prayer. She overheard one of them say, "Father in heaven, we want our little sister to live. The doctor says he can't do anything for her but we know you can. So please hear our prayer and heal her. If you will, we will acknowledge that it is through thy mercies that her life has been spared unto us. We ask this favor in the name of Jesus. Amen." All the other children said amen in an audible voice. What do you think happened to the sick child? This fine spiritual experience was the direct result of their home training.

The Home Establishes Controls Which Help in Many Ways.—Prayer, or the disposition to pray, is one of the best balance wheels that can possibly be provided in the life of Christian boys and girls. It has many times saved the youth from pitfalls and preserved them clean and happy. It gives them courage to face the work of life with heads erect and determination to succeed, for, somehow, they get the assurance that God is on their side, or rather that **they are on God's side!**

The home is the source of other controls, also controls that help in those oft-recurring moments called leisure moments. It is during these moments that balance wheels should be evenly loaded. How a certain home contributed to this end is seen from the following account.

The author some years ago was sent on a trip to the towns of San Juan County. Those of you who have never traveled in the desert nor have been in that great open unexplored county can little realize how big that country is nor how far away the people who live there are from the main lines of travel. After traveling three days with a span of Arabian horses in a big white-topped carriage,

we came, just at sundown, to a little village away out in the heart of the desert, many miles from the main highways. Our host greeted us kindly as we stopped the horses in front of his house. His boys came and took the horses and put them up for the night.

The man at whose home we were to stay was one of those sturdy pioneers who have done much for those of us who live in Utah today. He, himself, had had little schooling, but in spite of this, was well educated. He had a large family of boys and girls, some of whom were grown.

In due time supper was served. Weary travelers never sat at a table that was more daintily set nor ate food that was more tempting. A look at that meal that night would have persuaded one that these people lived upon the world's main highway rather than in the heart of the greatest desert of the West. It was very obvious, also, that this behavior was no temporary "put on" for the occasion. After supper, we were ushered into the parlor and the good man of the house entertained us with stories of his country, of experiences with the Indians, and so on for a little time. Soon the mother and the girls joined us. After a few minutes, the father said, "Now, girls, you did exceptionally well in serving us with supper, can't you give us a little music?" The various members of the family responded willingly to the father's invitation to perform at the piano or to sing.

As the clock pointed to the hour of ten, the father, perceiving our fatigue, for we had ridden for three days through the desert, announced the evening devotion. After prayer we were directed to our room. In passing from the parlor to the bedroom, we were taken through the library. I noticed that there was a fine collection of books and magazines and, the best of it was, there was evidence that these were being used. My companion remarked as we paused to look at the title of some of the books that there

were some excellent books on the shelves. "Yes," said the father, "we are all inclined to read at our home. We spend our leisure time in reading."

As one reflects upon this experience one must conclude that these people were doing a "heap of livin'" in that home. They were not only living through the experiences of their own planning but, through the printed pages, were living vicariously the experiences of the explorer, the builder, the great generals in their far-reaching campaigns,—in truth the experiences of all who have done great things. Of course, one may have this intellectual culture in the schools or in the reading-rooms of the great libraries, but probably there is no place quite equal to the quiet corner in the library of one's own home.

The controls that are set up in the lives of youth in such homes will steady them all through life and, if such balance wheels do not slip in later life, will result in a useful and happy life and go far in the building of a worthy character.

SUMMARY

From the foregoing we have seen:

1. That worthy character is developed when we move forward in life governed always by well-balanced controls.

2. That the establishment of these controls is greatly aided by certain institutional helps.

3. That the home is not only a place of refuge, but is a place where life-practices are started and where controls are initiated.

4. That one of the most important controls in the life of youth is prayer, which is encouraged in the best-ordered homes.

5. That in the home is developed the disposition to establish those controls that steady us during leisure moments when we most need help.

PROBLEMS AND EXERCISES

1. Learn the words of the poem, "Home, Sweet Home."
2. Make a list of the responsibilities young people have in connection with the home.
3. What characterized the best-ordered home you were ever in?
4. What part should the children play in such a home?
5. Name the most important controls you think have been established by reason of your home training.

CHAPTER XVI

AN INSTITUTION THAT PROMOTES FINE ADJUSTMENTS—THE SCHOOL

The great importance of the home in the lives of young people was emphasized in our last chapter. It was pointed out that in the home, the heart of youth is inclined to many essential practices that help to control action in the time of temptation. In the Christian home the disposition to pray is encouraged. Through humble and earnest prayer, comfort, courage and assurance are obtained which aid greatly in the stress and strain of life. It is in the well-ordered home that training is given that will steady one during those critical periods—the leisure hours.

In this chapter we shall consider the school as an institution which helps in making fine adjustments in life. The controls here begun are drilled upon till we employ them without too many mistakes.

Drill on the Essentials Is Needed to Qualify for the Greater Struggles of Life.—The departure of the boys for the various training camps during the World War is an incident that is still remembered by the parents of the boys and girls who will read these lessons. In a very few days after they left home, they were out in the training field at the various camps. During those days, the author visited one of these big training camps and had the opportunity to observe many of the maneuvers the boys were called upon to perform. Some of them were detailed to serve in the "mess hall" where the meals were prepared and served; others were to guard the barracks; others were with the big guns in the artillery field; while others were with the infantry. Day after day these young men went through the same maneuvers. The commanding

officer told us that they must go through the drill so many times that they executed the movements perfectly. "This," he said, "is the drill that must precede the actual operations in the field of battle." No doubt they learned to do many things that were never used in the actual struggle, yet they all seemed to be useful and necessary at the time.

After the soldiers were sufficiently drilled at our own camps, they were collected from the various fields and sent over seas. When once on French soil, they were given more drill under conditions as nearly like the real battle front as could be made. After a short period of this sort of drill these men were real soldiers ready for the conflict.

Life Has Many Conflicts Quite as Real as Those of the Battle Front for Which Drill Is Needed.—The battle front is not the only place where life-conflicts may be found, nor are the army training camps the only training stations which have been established to prepare people for conflicts. Life is made up of conflicts. The great Book of Mormon character, Lehi, in thinking about the opposition one meets in life and the reason for it all, said: "For it must needs be, that there is an opposition in all things. If not so, . . . righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad." Whenever there is opposition there is a conflict, either great or small, and this conflict should serve as a training to us. Most of our readers meet some conflicts when they come to choose between right and wrong. We go forward in the world by choosing; nearly always there is the opportunity for choice. For example, we may choose to be obedient or disobedient, to study or neglect study, to go to meeting or remain away, to work or play, to go to school or play truant, and so on. In every case cited above we need the controls to govern choice. These controls, the school helps to establish. Of course, we could go through

the world choosing without putting into our choice much deliberation. This is equivalent to acting without the actions of a well-loaded balance wheel. When one chooses without deliberation, however, it is like matching pennies; part of the time we choose rightly and therefore win, part of the time we make the wrong choice and lose. Our lives should be something more than chance. The well-ordered life is controlled by a system of checks and balances. If, as some insist, our lives are nothing but a game of chance, the chances are about even that we shall lose and fail. To avoid failure, we must have drill—drill in the fundamentals of life—drill in the art of choosing, controlling, governing, if we are to develop a worthy character and live a successful, happy life.

The School Is a Drill for the Battle of Life.—Dr. Karl G. Maeser, that great teacher of youth, once said, "The school is a drill for the battle of life. If we fail in the drill we fail in the battle." What did he mean?

About forty years ago, three young men entered the Brigham Young Academy, as it was then called. These young men were for a time in the same classes, moved in the same society, and, seemingly, had equal chances. Two of the three devoted themselves to their school work, or, as the boys in those days expressed it, "They got in and drilled." The other member of the group turned his attention to having what he called a good time. He was a noted dancer, such a dancer as the girls admired very much. He was good looking also. It was said of him that in the summer time, when he was out at work with his team, he would entertain the group of fellow-workers by step-dancing for them on the end-gate which he would remove from his wagon for this purpose. Filling the mind with useful facts, while at school, was a very dull occupation for him. He chose to dance; the other two chose to study. They all passed forward while "Father Time" looked on.

They all passed to larger responsibilities; to more important conflicts. In a few years the world said to all three of them, "We want young men—well-trained young men to do big jobs." The two, with a feeling that they had been well-drilled, had prepared while at school for the conflict, said to the world, "We are ready." The other man said, "I am a dancer. I guess you don't have anything for a dancer to do." "No," said the world, "we want men who can use their heads."

Years passed. All three were in the battle of life, but in different spheres and on different levels. The two lost track of the third and often wondered what had become of him. When either of the two mentioned the third man's name, the other would remark, "I wonder if he is still dancing!" After about twenty-five years, the church sent two of the men on a very important mission to some of the outlying settlements. They made the journey from place to place by team, as this was the best mode of travel in those days. As they traveled one day through a very poor section of the state, they saw on the main line of travel a very poor and dilapidated place. They stopped to give their horses a drink. As the horses were drinking, a shabby, poorly kept, middle-aged man, followed by several dogs, came out of the house to see them. There was no recognition on either side till the owner of the place stood in front of them. Then one of the two men with an outstretched hand approached the third with the salutation, "Hello, Sam! Are you still dancing?"

"No," said Sam, crest-fallen, "there ain't nothin' in it!"

He had failed in the drill and the evidence showed he had failed in the battle.

We Need Training to Perfect the Controls That Will Enable Us to Live Nobly in Every Walk of Life.
—There is some very interesting reading in the Old Testament concerning ignorance. In the days of the ancients, when the people had but few governing

principles to control their conduct, they did not excuse ignorance. If any man committed sin through ignorance he was compelled to bring his sin offering and atone for his transgression. Ignorance could not be excused. A knowledge of the few principles they had was their main balance wheel.

Today, while we do not atone for our ignorance by making an offering for sin, yet ignorance excuses no person before the law. Every person is supposed to be informed and to govern his conduct in accordance with the law.

Many years ago, the leaders of the people conceived the idea that the government of a free people such as we are could not render the greatest service if a large majority of the people did not have at least the rudiments of an education; that is, they must be able to read and write, to handle numbers, and so on. To reach this aim, free schools were established. A little later laws were passed compelling all children to go to school. Still later, other laws were passed compelling the youth, up to the age of fourteen years, to attend some regularly organized school, and finally some states raised the requirement up to sixteen or eighteen years. Thus, through forcing the youth by means of the law, we are trying to keep our intellectual balance wheels in perfect working condition. The law has made it a sin for boys and girls to grow up in ignorance.

Most people consider the learning of facts as the important function of the school. In former ages schools had the learning of religious things as the all-important matter. This idea has gradually changed. It has changed so much, in fact, that religion is almost completely eliminated from the public schools everywhere, in spite of the fact that training in religion is a type of training without which a complete educational experience is impossible. It is for this reason that training institutions are provided by the church.

Of late years, everyone feels that the school should perform another important function. It must establish good habits—habits that make for purity and holiness of life. One author says:

“Slowly fashioned, link by link,
Slowly waxing strong,
Till the spirit never shrinks
Save from touch of wrong.

Holy habits are thy wealth,
Golden pleasant chains,—
Passing earth’s prime blessing health,—
Endless, priceless gains.

Holy habits are thy joy,
Wisdom’s pleasant ways,
Yielding good without alloy,
Lengthening, too, the days.”

In Many Relations of Life Well-Developed Controls Are Needed for Good Adjustment.—Not long ago many of the boys and girls of the state met to hear a few of their number compete with each other in an oratorical contest. Weeks before the event, the teachers of the contestants had been drilling for the controls. Every word must be pronounced just right, the voice must be under perfect control, such a small matter as the position of the hands had been a matter of consideration. When these young people appeared they were confident of themselves. They were sure they could adjust to that particular situation. When they arose, one by one, a new situation was before them—the judges, a critical audience, and their own admirers, who desired so much that they should win. Training in controls now manifested itself. Every one of these boys and girls pleased their audience, and really did better than they thought they could do; thanks to the teachers who had drilled them.

If each of you at this time will recall your early school training, you will remember how your grade

teachers insisted on your doing your best in reading, writing, spelling, number work, etc. Recall the great number of times you were directed to read a few simple words, arranged so that they made nice little stories; the hundreds of times you formed the letters of the alphabet as they occurred in your writing; the many times the letters of certain words you placed correctly in your spelling lessons; the hundreds of problems in addition, subtraction, multiplication, and division you did—all for the purpose of drilling on the essentials so that when these processes were required in our experience they could be performed without errors. Boys and girls who have thus been drilled, face real situations with confidence and assurance, and adjust splendidly and completely.

In closing this chapter it is well to remember that in this world there are religious and spiritual situations to which all should adjust. These, too, as in the cases just referred to, need controls, applied controls, that have been developed within us by practice, if we are to fit perfectly into such situations.

Not long ago a group of boys found themselves by chance within a church. The service was in progress. They were expected to take part. Some of them seemed to be right at home. They had been schooled in the fundamentals of worship and knew, therefore, how to adjust. Others were ill at ease. They were strangers in the house of God. Worship was something they had not accustomed themselves to. Their adjustments were not proper and they felt it keenly. Their controls failed to steady them, because they had none for this particular situation. Some of these latter felt that the Lord must have been ashamed of them because they did not know how to control their conduct when in his house.

There can be no question, he is not pleased with some of us at times, probably all of us, yet he would

have us remember that he is playing a large part with each of us in the game of life. He would have us practice on our parts, establish well our spiritual controls and act in such a manner under all conditions that all who may observe us shall be compelled to say, "There is a Christian."

SUMMARY .

In this chapter we have seen:

1. That drill on the essentials is needed to prepare us to adjust perfectly in the larger struggles of life.

2. That life holds for each many and varied conflicts and struggles in which, if we win, controls will have been developed through application to essentials and details.

3. That the school is a splendid place to drill for the battle of life.

4. That "If we fail in the drill we fail in the battle."

5. That there is no situation in life where good adjustment can be made without well-perfected controls.

6. That controls are especially needed in living a religious and spiritual life, and that the Lord expects the development of these that our living shall be more complete.

PROBLEMS AND EXERCISES

1. Explain and illustrate the point presented in Number 4 of the summary.

2. Give illustrations from your athletic experience or dramatics in which controls were developed through practice.

3. What lesson is taught by our successful adjustment?

4. What lesson is taught when we fail to adjust perfectly to a situation we are expected to adjust to?

5. Write a paragraph on "How the school may promote fine adjustments."

BUILDING A TEMPLE

"A builder builded a temple;
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.
Men said as they saw its beauty,
'It shall never know decay.
Great is thy skill, O builder:
Thy fame shall endure for aye.'

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts,
None knew of her wondrous plan,
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Is a child's immortal soul."

CHAPTER XVII

CONTROLLING FORCES WHICH ESTABLISH ORDER—THE GOVERNMENT

Practically all boys and girls in the United States today come under the influence of the school. This institution begins at once to effect controls which are necessary for our social and intellectual welfare. There are so many situations in life where fine adjustments are necessary that drill on the fundamentals is greatly needed. In our last chapter, it was pointed out, that the school had been given as its special function this task to perform for us. In addition to this function, it prepares the students in many other ways to meet the large and important conditions of life. It is very important that the boys and girls take advantage of the opportunities offered by the school because failure here is likely to be followed by failures in later life. It was pointed out that "the school is a drill for the battle of life. If we fail in the drill we fail in the battle."

In this chapter we must concern ourselves with the government as an institution which controls the selfish motives of the individual in the interests of the group, and establishes an order of things which enables a large number of people to live peaceably together.

Governments Are Established to Protect the Largest Interests of Society. This Is Accomplished by Making and Enforcing Good Laws Which Control the Conduct of All.—When Columbus and his company arrived upon the American continent, they found the American Indians as a wandering people, organized into small bands or tribes under a chief. These were often in trouble, one with another, which resulted often in much bloodshed and, at times, in the killing of whole tribes.

The great cities now in ruins, which are being unearthed, are mute witnesses to the fact that once

upon a time these people, or their ancestry, had a well organized government and all worked together. No cities, however, were ever built by these weak, wandering bands which Columbus found. But what was the cause of the failure of the older government to endure? If governments are so necessary for the welfare of the people it seems that, when once established and their benefits enjoyed, they should remain forever. That they do not, however, is the great truth that we find in every history book.

The story of a certain government of which history speaks will help us to realize what may have happened in the experience of the Indians. This government had been slowly perfecting itself for several hundred years. Under it when good and wise men were in control, and enforced just laws, the people were prosperous and happy.

In course of time, however, men with selfish ambitions arose. These men cared but little for the rights and desires of others, so long as their own selfish desires could be satisfied. Finally they sought for leadership, not with a desire to do good, but to get gain for themselves. For a time, much to their disappointment, the people refused to place them in authority. There were others who, fired with selfish motives, and chafing under the restraints which the government imposed, joined those who sought for office. Fearing that their motives would be known and realizing that, if known, they would be controlled according to the law, they formed secret orders and swore among themselves that they would protect each other under any and all conditions.

This secret order appealed to many who desired, as they said, to be free. To be free! Refusing to be governed by law and yet bind themselves by secret oaths and covenants! My young reader, I hope, will see at once that freedom cannot come to us in that way, but, on the other hand, it will get us into bondage and lead to great trouble. Bit by bit, these selfish, ambitious men gained power.

When in places of trust, they threw aside all controls—the law—and encouraged people to do as they pleased by accepting bribes from those not of their order and winking at the crimes of those who were bound together with them by secret covenants.

Hardly a quarter of a century passed before these men had been elected to the chief offices among the people. When this time came, all restraints were thrown aside and the lawless and selfish natures of the unrighteous had full sway. What was to be done? The burden of taxation became unbearable. It would have been more tolerable if the money had been spent in the building of schools and public buildings, the perfecting of roads and highways and the making of many other public improvements. Instead, however, the money was spent in riotous living and in gratifying personal desires. The people in general lost all interest in good movement. In those days there was justification for the saying, “when the righteous rule, the people rejoice; when the wicked rule, the people mourn.”

Another condition which prevailed also was that there was a lot of unoccupied land which the people could have for the taking. Many of the people, therefore, felt that they could thus get out of paying so much tax money by moving off into a new country, beyond the influence of the unscrupulous government. Many other influences were at work also, which resulted, finally, in the overthrow of the government, or, as we often speak of it, the state.

It is interesting to note what really happened under such a condition. Many small tribes were formed which established themselves in this new country. They established a very simple form of government which they felt would suffice. This form of government was like the first kind we read about. These tribes soon got into trouble with each other over boundary lines, grazing areas for their flocks and herds, and so forth. They did not want

trouble so the leaders of the tribes got together and decided upon certain regulations. At times, when two tribes got together they found their interests were so much alike that it was to the advantage of both to combine and form one large tribe.

To promote their own welfare, however, they discovered that many regulations had to be formulated. Then, too, every new condition required new regulations.

Soon, a very strong man arose, in one of the largest tribes. He was able to subject to his rule, by a force of men whom he persuaded to fight for him, a number of tribes. He now declared himself king and established a kingdom. So within the course of a very few years, these people drifted right back to a centralized government, one which resembled the first that they had formed. Can you tell why?

This is similar to the story of all people in their efforts to establish the various forms of government under which they now live. There are so many interests common to all people that they find it to their decided advantage to unite in their efforts. Many things can be accomplished through united efforts that cannot be accomplished by each man working alone. In every case, however, the necessity appears at once of making laws to control those who are acting from selfish desires. When people live together freedom can be enjoyed only when the rights of all are protected under the law.

Just now there is much discussion all over the world as to the kind of government the people in certain parts of the earth should establish. Nobody is suggesting, however, that the people of the earth need no government at all.

To promote order and unity in effort states are organized, laws are enacted, governors are appointed, representatives are elected, and so on. This is not only pleasing unto us but it is pleasing also unto the Lord. Christian men and women believe that governments are instituted of God for the bene-

fits of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

The State Is Concerned with the Welfare of Its People.—You have often read and heard repeated that now famous saying of Lincoln's concerning "a government of the people, by the people, and for the people." In these few words the President expressed the idea that has been in the minds of all great men who love free government. Governments exist because the people want them. Their wants grow out of their needs. They need them because they need many things for their temporal and physical salvation, which would be impossible without them. They need life, liberty and the opportunity to pursue happiness as it is found along many lines. Without these, our salvation would never be complete.

Just how much our welfare depends upon the controls established by the government, whether it is city, state or national, is shown by what takes place in case of disaster. You all remember the terrible Mississippi flood. Vast tracts of land were flooded, many towns and cities were under water. The people in these areas fled for their lives. Thereupon, looting began. The lawless in those sections—and they are found in all society—saw an opportunity to do as they pleased—to act without controls. There was only one thing to do and the states did it. Soldiers were sent to protect the interests of all; in a word, martial law was established, which, in its administration, is very severe but, withal, very effective.

Much is being said, of late, about the measure that was passed by our national congress and confirmed by a great majority of our state legislatures, that was intended to control those who desired to drink whisky to their own detriment and to the detriment of society. Before the so-called Eighteenth Amendment was passed many people in

the United States showed that they could not, of their own will, control their desires for drink. They drank to excess and brought upon themselves trouble and upon their families poverty and distress. Then, too, a new and very valuable machine—the automobile—came into general use. A drunken person with such a machine proved to be very dangerous to the welfare of others. He must be restrained; the rights of all must be safeguarded. The prohibition measures were therefore made law, and it then became a crime punishable by fine or imprisonment, or both, for the violation of this law. Society had no desire to punish but to control. The punishment was a means of control.

Notwithstanding this law has been in force now more than ten years, there are many who violate it. Those who do, not only commit a crime against themselves and society, but prove that they have no regard for the law that is intended to protect us all. Their examples encourage others to violate the law, also. Surely no boy or girl who understands the real purpose of the law will violate, knowingly, this or any other law. It is the responsibility of the government of the city, the state and the nation to enforce this law that all may be protected; but it is our responsibility also to help the officers—those who are appointed to act for the government in our behalf. Just how we may help must be determined by each of us. We should help by saying to the officers, when they arrest those who violate the law, that we agree with what they did; to the judge who passes upon the case and finds the violator guilty and imposes the punishment according to the law, we should show our approbation of the punishment; and to those who are thus punished we should show no sympathy.

In addition to this moral support we can do other things that will help; but the one thing that will help most of all is for each of us rigidly to live to this slogan: I believe in my government and the

laws which give us protection. I shall learn and obey the laws and do all I can to get others to do the same!

SUMMARY

From the foregoing discussion we have seen:

1. That the governments are established to protect and help all who live under their influence.
2. That this protection and help come to each because of making and enforcing good laws that control the selfish nature of those who are lawless.
3. That our highest freedom is secured through obedience to law.
4. That a good government like our own is concerned with the welfare of all the people.
5. That the best governments first discover where and when controls are needed and then proceed to establish these controls.

PROBLEMS AND EXERCISES

1. Make a list of the various forms of governments you have lived under.
 - a. What did each require of you?
 - b. How did each help you?
2. Evaluate this assumption: If your government were to be suddenly destroyed the first thing to do would be to establish another.
3. Make a list of the ways you may help the government to help all.
4. What do you think of the slogan with which this chapter closed? Make a better one.

AMERICA FOR ME

“ ’Tis fine to see the Old World, and travel
up and down
Among the famous palaces and cities of
renown,
To admire the crumbly castles and the
statues of the kings,—
But now I think I’ve had enough of anti-
quated things.

So it's home again, and home again, Ameri-
ca for me!

My heart is turning home again, and there
I long to be,
In the land of youth and freedom beyond
the ocean bars,
Where the air is full of sunlight and the
flag is full of stars.

Oh, London is a man's town, there's power
in the air;
And Paris is a woman's town, with flowers
in her hair;
And it's sweet to dream in Venice, and it's
great to study Rome;
But when it comes to living there is no
place like home.

I like the German fir-woods, in green bat-
talions drilled;
I like the garden of Versailles with flashing
fountains filled;
But oh, to take your hand, my dear, and
ramble for a day
In the friendly western woodland where
Nature has her way!

I know that Europe's wonderful, yet some-
thing seems to lack:
The Past is too much with her, and the
people looking back.
But the glory of the Present is to make
the future free,—
We love our land for what she is and what
she is to be.

Oh, it's home again, and home again, Ameri-
ca for me!
I want a ship that's westward bound to
plow the rolling sea,

To the blessed land of Room Enough be-
yond the ocean bars,
Where the air is full of sunlight and the
flag is full of stars."—Henry Van Dyke.

CHAPTER XVIII

AN INSTITUTION WHICH DIRECTS AND CONTROLS SPIRITUAL ACTIVITIES—THE CHURCH

As one thinks of the government under which we live, it seems very clear that this institution was organized by men to promote the interests of all. Since this institution is so important in the lives of all it is not at all unreasonable to suppose that the Lord would expect all who enjoy its protection to promote it and be obedient to its laws. In our last chapter we learned that the controls set up by the government protected the weaker, also those who are law-abiding, against the selfish and the lawless. If it were not so there would be no safety or liberty in the world, for our greatest freedom comes through obedience to law and order. The great concern of the government is the welfare of its citizens. When it loses sight of this purpose, and begins to be run in the interest of the ruling classes, it is time for all to come to the support of good men who, in their hearts, are free-men, and elect these to places of leadership. Only by all, young and old alike, taking an active part in the affairs of government and co-operating thoroughly with all forces that are responsible for the control of society and its affairs can we hope to have the kind of government that all should desire.

In this chapter we shall be concerned with an institution which is organized to direct and control in all spiritual and religious affairs; namely, the church.

When Jesus Was on Earth He Found That the People Needed an Institution to Help Them to Control Their Lives, So He Organized the Church.—When travelers who visit Jerusalem return, they tell of many strange customs that prevail among the people in that city. Many of these customs, to these native

people, have a religious significance. For example, they have many strange ceremonies which are connected with their prayers, with their greetings to each other upon the street, and with many phases of their worship. These customs exist as relics of past ages, which have never been discarded. As conditions exist there today, it is not easy to persuade them to discontinue these practices and take on better ways.

All during the youth-hood of Jesus these practices, which in reality mean but little, were observed and studied by him. To be obedient he, too, no doubt engaged in at least some of them. When, however, he became a man and began his ministry, about the first thing he did was to call upon the people to control their thinking and study, not only their own way of thinking and doing, but his ways as well. This, of course, called for repentance on their part. He didn't make much headway with the great majority of these people, especially the more well-to-do. It was easier to go on in their own way of doing things than to accept Jesus and his ways. His ways invoked controls of conduct. To follow him meant that they were to love and not hate; to do good even to those who spitefully used them; to cease from their meaningless sacrifice on the Sabbath day and to worship the true and living God in the true spirit of worship.

His message appealed to a few of the poor, however. When they followed Jesus they took upon themselves new ways. To mingle with the others, as they had done, with their new and, to them, more important ways of worshipping the Lord, meant of course conflict. Christ surely knew all about this and he knew they needed help; therefore, he brought them together and organized a church among them and appointed wise and good men to teach and to help them to a new and better way of life. These leaders discovered it was not easy to control these people. Indeed the people themselves found it was

not easy to establish control over themselves. It became much easier, however, after the church was organized among them. As Jesus observed the good this institution was doing he, the historian tells us, loved the church and did all he could to promote and perfect it because of the influence it had upon the lives of the people.

There Are Many Weak and Fallen People Today Who Are Greatly Helped by a Church.—In the slum districts of all the great cities, in all the countries of the earth, one may see much sin and many people who are greatly in need of controls. A picture of a scene once experienced comes into my mind now. The scene was in one of the great cities of England. There, as all of you know, the public house or saloon is found almost on every corner. This is especially true in the slum districts where the people are very poor. My duties called me through one of these districts late one Saturday night. The public houses were just closing. Men, women and children were being turned out of these places. Some were so drunken that they could hardly walk. All were more or less intoxicated. Just around the corner from one of the largest of these places, a band was playing. When I turned the corner, there stood two or three men and a group of young women. They were all in the uniform of the Salvation Army. They were trying to attract the attention of these people who had just left the public house and were in great need of help. Many of these people stood near the band. As I drew near, the leader of the band was standing in the center of a ring formed by the crowd and was calling the drunken to repentance. In the dim light of the gas lamp, I could see both men and women in uniform trying to get the drunken men and women out of the gutter into their barracks or the meeting place of the church. These Christian workers felt that if they could only get them in there and keep them till they were sober, the influence of the church would help them to control themselves.

In all countries, many thousands of these fallen people have been literally dragged from the gutter and, because of the influence of the Salvation Army, have been helped to control themselves and live the kind of a religious life of which this class of people is capable.

The Influence of the Church Served As an Anchor for Many of the Boys at the Front in the Great World War.—It will be the privilege of the boys and girls who read these lessons to hear many stories of experiences at the front from the men and also women (nurses) who were there. These will be stories of adventure, of hardships, of heroism, of circumstances where the best and worst in human nature were expressed.

From stories that have already been told, it seems certain that during the darkest hour, men's hearts began to fail them. They began to question whether or not there was a kind and loving Heavenly Father who cared for his people here upon the earth. In a word, their religious balance wheels began to slip. They needed loading with more faith and knowledge concerning God and his ways. It was during these hours that the chaplains, who represented the church, rendered very large and important service. The boys, during periods of rest, were called together. The church leaders would engage them in singing hymns—the old familiar faith-promoting hymns that they had sung many times in the churches at home. The chaplain would pray for them and for peace with honor until, bit by bit, faith began anew to spring up in the hearts of the boys. The controls that were once established began again to operate; their transgressions they began to feel ashamed of. They had been overtaken by temptations when in their weakness and had done things which now they could see were not right. Now they wanted to please God, for would not many of them at the next fierce charge, be suddenly thrown into eternity?

Under these circumstances the church with

hymns, prayers, many comforts and blessings, came up before them. New courage came into their hearts, and also new faith which sustained them during the next experience in the trenches.

When out of the trenches, many temptations also were presented. How could these be overcome? Many thousands of these young men wanted to be good and do right, but surely, at times, it was an effort. Memories of mother and home, of church as a divine institution, and what membership in the same enjoined, helped to control, when controls were most needed.

In Times of Peace and Prosperity All Need the Controls Which the Church Helps to Establish.—A traveler in one of our large cities saw very early one morning (and this may be seen several mornings of each week) a line of people waiting at a church door. It seemed strange to him that so many people should be going to church so early. On making inquiry he found that these people were waiting to see the priest. They were going also to early mass, a devotional offered to the members of one of the leading Christian churches in the world. Some of these intended to confess to the priest their wrong doing and obtain forgiveness and a word of advice that would strengthen their control in times of temptation, incident to the work of life. Others wanted to offer in the church their prayers and devotion to the Lord before entering upon the work of the day.

Now many may not believe in making confessions to the priest, or the authorities in the church, nor see the need of going to the church to offer morning devotion, but that particular church has a powerful influence over the lives of its people, which may easily be seen by anyone who travels and studies the conduct of people in Catholic countries. In these countries, almost any night may be seen disturbances in the streets of certain sections of the cities which the police find very difficult to control. The

priest, with the authority of the church back of him, can quell the disturbance at once.

Our church, that is the church to which the readers may belong, has a silent and powerful influence over the conduct of all who respect it. Time after time, we attend the meeting and there hear many things that cause us to reflect deeply upon the ways of life, and resolve to do better. These resolutions, or promises, that we have made to ourselves, come up in our minds when the temptations to do wrong appear.

The songs of the church, if we go in and join in the singing, help us to be happy and leave a song in the heart as we go about our daily tasks. It is not uncommon for people to be heard singing, at their work, the songs they sang at their worship the day before or the week before. These are the items out of which happiness is made. These are the items that help us to control our conduct and shape it after the more perfect order. Take for example such a song as:

“Onward, Christian soldiers,
Marching as to war;
With the cross of Jesus
Going on before.
Christ, the royal Master,
Leads against the foe;
Forward into battle,
See, his banners go!
At the sign of triumph,
Satan’s host doth flee;
On, then, Christian soldiers,
On to victory.
Hell’s foundations quiver
At the shout of praise;
Brothers, lift your voices,
Loud your anthems raise.

Like a mighty army
Moves the church of God;

Brothers, we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.
Onward, then ye people,
Join our happy throng,
Blend with ours your voices
In the triumph song;
Glory, laud, and honor,
Unto Christ the King,
This thro' countless ages
Men and angels sing.

Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before."

Such songs and many others we have learned in church, when these are sung with feeling and purpose, cause one to feel courageous and determined to do and stand for the right.

All of the young readers will recall that great movement spoken of in history as the Crusades. These people, moved by an almost irresistible religious feeling, set out to accomplish much for God and the church. Into many struggles they went, marching to the music of the stirring hymns of the church.

There has just closed the great pageant which was part of the program which celebrated the one-hundredth anniversary of the founding of the Church of Jesus Christ of Latter-day Saints. Many of you saw this pageant and were moved by what you saw. You will recall that toward the latter end, a scene was presented which depicted the Saints in that memorable march across the plains. As you watched the slow moving procession, the men and women toiling with the hand carts, pulling them

over obstacles, as you saw certain members of the company making a bed for the sick, you must have been greatly moved when the choir, with the great organ accompanying, began singing:

“Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way;
Tho’ hard to you this journey may appear,
Grace shall be as your day.
’Tis better far for us to strive
Our useless cares from us to drive;
Do this, and joy your hearts will swell—
All is well! all is well!”

Only a love for the church and a determination to live for it could have moved these people to endure the hardships of this, one of the greatest marches of all history. Only such songs as the above, sung in the midst of the hardships and fatigue of the journey, could have given them courage to move forward to the valleys of the Rocky Mountains. No boy or girl who looks with appreciation upon what our parents have done for us can fail to appreciate the church which promoted this great westward movement and fostered so many important institutions that we have today. The church has been the great controlling force in the building of the great state of Utah and governing the conduct of the boys and girls and the men and women whose combined efforts have accomplished so much under such difficult circumstances in so short a time.

SUMMARY

From the foregoing discussion we have seen:

1. That the church is a divine institution, established under divine guidance, for the controlling of the conduct of its members.
2. That Jesus, while among men, recognized the need of such an institution and established it as a means of controlling and helping his followers.
3. That in our own day there are many weak and

fallen people who need the church to help them rise.

4. That the church serves as an anchor, controlling our conduct in the great struggles of life.

5. That the church helps us in our daily tasks by teaching us many songs which, at times, are like prayers moving us to accomplish great deeds and, in the meantime, controls our conduct.

6. That through the motivation and help of the church the growth and development of the great state of Utah has been promoted and many institutions that have helped all who live here have been built up.

7. That we should love the church because of what it has done for us and because of the controlling influence it has for right upon our lives.

PROBLEMS AND EXERCISES

1. What conclusions, other than those stated, do you draw from this lesson?

2. List the benefits you have derived because of your membership in the church to which you belong.

3. What controls has the church set up for you that have modified your conduct for the better?

4. Relate experiences you have heard in which the controls exercised by the church were helpful to the individual.

5. Make a list of the songs you have learned in the church organizations that have helped you to control your actions and your thinking.

6. What provisions should be made to make these songs more helpful in the lives of young people?

PART III

Examples of People who were Governed
by Effective Controls

CHAPTER XIX

THE MAN WHO WAS CONTROLLED BY GOOD RESOLUTIONS

In Part II we were concerned with those institutions with which it is very profitable for all to come in contact. Those which were discussed were the home, the school, the government and the church.

In our last chapter we were especially concerned with the church as an institution that sets up dependable finger posts that guide people into better ways.

It was seen that the Great Master while upon the earth observed that the people could be helped by an institution that concerned itself with their spiritual welfare. He, therefore, gave them the church. How the church helped was seen in the controlling influence it had upon the men at the battle front during the great war. In times of peace, it was observed, the conduct of men and women needed controlling, especially during the periods of temptation. The church came to their rescue and by its hymns and prayers and practices set up controls that assisted greatly in times of need. Boys and girls, it was observed, needed the church; but to receive the most from it, they should strive to maintain it and to live in accordance with its teachings.

In this part of our book we are to consider the characters of some people who lived their lives under controls. In doing so it will be necessary to reflect upon many incidents that show clearly the great value of well-loaded balance wheels which governed their actions. The first one to be considered we shall not name, but he is one of whom you have all heard and who followed good, well-considered resolutions which served as governing factors in all relations of life.

“I Resolve to Have a Strong Body and a Clear Mind.”—A story is told of a city boy whom we shall call John. This boy lived in very crowded quarters in a narrow street. Play ground was at a premium for these children. As a result most of the neighborhood children played in the street. Many a time these narrowly escaped accident because of the many vehicles that rushed up and down the street. John avoided these successfully though, at times, he escaped injury by a very narrow margin.

There were other dangers lurking near, much more to be dreaded than the speeding vehicles. These were the unseen enemies of all children and youths—unseen because they were so tiny and because they lurked in the filth of the street. The enemies to which we refer are the disease germs that, at the first opportunity, attack the bodies of all whom they can overcome.

Among the many children who played in the street, a few were pale and sickly. These failed to play the harder games. The other children referred to these as sickly.

Our little John at first seemed robust enough but in time, he, too, became weak and pale and was compelled to sit while the others played. His parents were much disturbed concerning him and, in spite of all they could do, he, in a few months, was compelled to stay in his bed with a terrible cough. Had his parents been able to take him to a sanitarium where health conditions were perfect, he probably, in time, could have developed strength enough to overcome this disease. As it was it overcame him.

The hero of this story was also a weakly boy; but fortunately for him and for us all, his parents could put him where health, if sought, could be found. Now young and old alike gain health when sickly, only by controlling their ways and following strictly the rules of health. A resolve to do this saves the day. Our boy of good resolutions was re-

moved from the city into the open country. City ways were replaced by the ways of the range rider; vigorous but well-directed exercises became the practice of his life. Sleep was greatly enjoyed and taken regularly because he was tired after a day of work, and because this was the seed of health. He refused to take stimulants or that which would interfere with health for, why resolve to do that which builds health and then do that which defeats this purpose? Only the best wholesome foods were eaten and these were eaten with care; in short, all health rules were observed carefully and every control was established that would safeguard his health.

The result of it all was that this young man, after a time, returned to the city with a healthy body and a vigorous mind. During his stay in the country, he had sought and found health, and his vigorous active mind had become stored with facts concerning the wide-open country, so that in later life he had materials for a very interesting book.

"I Resolve to Prepare for Important Service So That I May Be Ready to Serve When Opportunities to Do So Arise."—Many junior boys and girls resolve, early in life, to prepare themselves for important tasks to be undertaken later in life. Some want to be business men, some to enter a political life, some to be great religious leaders, some to be great teachers, and so on. The experience of all who have achieved these positions show clearly that, early in life, they began to train their minds and bodies to work and respond to controls. Their whole life seems to be balanced by one great, heavily-loaded balance wheel. As they grow older they never cease to study and to work, and to safeguard their health by observing strictly the rules of health and being controlled by these.

This is exactly what the person we have in mind did. The best schools were none too good for him and the best grades in his classes were what he resolved to get, and he received them.

At the age of twenty-two he graduated from one of the best colleges that was available, and entered soon thereafter into political life. So well prepared was he for his work that, at once, he was considered one of the leading men in political life in his state. His well-controlled and cultivated mind served him wherever he, himself, was called to serve.

If the reader will recall the materials of the chapter on the school, he will remember the lesson that the school is a drill for the battles of life; and that the chances are if we fail in the drill we shall fail in the battle. This young man seemed to realize this. His study days did not end with the closing of school for vacation, or with graduation day. Realizing the importance of knowing things he made it a point to become better informed day by day. That was his resolve, his guiding principle. Since we are talking of good resolutions as controls, why not determine right now to adopt this one and religiously live up to it: **I will be better informed tomorrow than I am today.**

"I Resolve to Live Rightly and to Deal Justly with All in Public and in Private Life."—Our man with well-balanced controls always had his eyes open for opportunities to do the daily good turn and to look after the welfare of others. He was a real scout. "Scout principles are as good for the control and guidance of men as they are for boys," so he concluded.

He looked upon the affairs of his city and, as he did so, many needed reforms appeared. "These," said he to himself, "I shall make if I can get into a position where I can effect them." Wise and thoughtful men who had the affairs of his city to direct, knowing of his resolves and his ability to see and to do things, placed him in a position of authority. Among other things, to see after matters of public safety was his major concern. He called together those whom he had chosen to help him to devise ways and means for controlling the affairs of a

great city. Those who would not respect the rights of others must be controlled. Those who would not deal honestly with others must first of all give an account of their conduct to the judge and then be replaced by those who would. He was concerned with right living in his own home and right conduct in his official position. He could then ask with confidence those who were associated with him in public office to live rightly and to deal justly with all. Controlled by such motives, he could with confidence look to the public to follow his leadership.

"I Will Be Brave in the Defense of the Rights of the Weak."—Brave men and boys are not those who go about looking for trouble. They will contend for the right and defend it, even if they have to do so by exerting physical strength and abilities in physical combat. Fighting, however, is not the forte of the brave, but if fighting is the activity to be engaged in, the brave engage in it in such a way that those who bring on the trouble are fully aware of their presence.

There came a time in the history of our country when a foreign nation offered a great offense. This foreign nation had possessions near our shores and the way the people of these possessions were treated was not, as our people looked upon it, the way subjects should be treated. This foreign nation failed to deal justly with us and with its own people, who were our neighbors. The weak needed a helping hand. This foreign nation was given the opportunity to do right, but its failure to do so under the circumstances raised the cry of war throughout the land.

The subject of our sketch, this man with a well-loaded balance wheel, who is such a worthy example for all of us to emulate, knowing the kind of men the West produced, asked for and received the commission to organize a company of cavalry from the volunteers of the West. Such a company became the pride of the army. It was thoroughly drilled.

Its controls were perfect, and its courage, like that of its commanding officer, knew no bounds.

This company was assigned to defend our own country's rights, and the rights of a down-trodden people on a foreign but a neighboring shore. The enemy that was to be put to rout occupied a well-fortified crest of a hill which commanded one of the leading cities. The well-trained mind of the commanding officer took in the situation with all its details. The enemy must be put to rout and there was but one way to do it. That way was to charge the works. At the exact minute of the determined hour the sound of **charge** electrified every man and horse of the entire company. Like an irresistible wave these brave boys rolled upon the enemy. The enemy poured deadly fire into the ranks, but to no avail. The boys charged once. Suddenly there was an alarm in the charging ranks; where is the colonel? As they looked back, they saw that his horse had been shot from under him, but here he came **charging on foot!**

Such an exhibition of valor fired the boys with a determination that, with one mighty shout, they charged over the embankment of the enemy, capturing men, guns and supplies. This charge really put an end to the war, for this broke to pieces one of the main armies of the enemy. If, when great difficulties and obstacles block the way, we can "charge on foot" we surely shall win the day.

"I Shall Use the Power of My Great Office for the Welfare of All."—As a reward for heroism and courage, the people gave this leader the highest gift within the power of the people of a great nation to bestow, not certainly without due consideration of his ability to discharge the responsibilities of such an important office; but after he had been proved, in the governorship of a great state, and as vice-president of the greatest nation on earth. In both of these he gave evidence of ability to control himself and to be governed, in the affairs of his office, by

a firm resolve to follow the principles of justice and right.

When great nations with whom he dealt refused to comply with those principles which should govern free people, they felt the pressure of his powerful hand. When any group or organization of our own nation were inclined to run things to promote their own selfish ends and ignored the rights and welfare of the people, they, too, were confronted with opposition to which they were compelled to yield.

He desired to see the people of the United States live at peace with all the other peoples of the earth and with each other—each anxious to promote the welfare of the other. "Justice and right shall be our relations," was an outstanding governing principle in all his dealing with his fellow-men.

The subject of our sketch—this man who controlled his actions by high resolves—this man to whom the young should look for worthy examples to govern their own actions by, was characterized by a determination to preserve and enlarge upon his physical powers of body, to enrich and train his mind for large service, as the opportunities to serve presented themselves. And all this he did, let us remember, by controls that commended him for leadership over every situation; by adherence to justice and right in all his private and public relationships; by resolves that were lofty, and a determination to be governed by these. Thus he secured for himself a shrine in the hearts of the American people and a place forever in the hall of fame.

SUMMARY

From the above we have seen:

1. That those who succeed best are those that are always under adequate controls.

2. That the youth who look forward to great achievements will cultivate a strong body and a vigorous, well-trained mind.

3. That now is the time to prepare for the future activity.

4. That those who are the most worthy examples are those who live rightly and deal justly.

5. That the brave are mighty when they stand firmly for the right.

6. That the power of office in a worthy leader is considered as opportunity for service to his fellows.

PROBLEMS AND EXERCISES

1. Which of the characteristics of personality suggested above do you think most worth-while for you to strive to develop in your own character? How would you go about to develop this trait?

2. Formulate three worthy resolutions that would serve as governing principles throughout life.

3. Relate experiences of others who "charged on foot."

4. Under what conditions are people justified in fighting?

5. Who are the brave?



By Courtesy of Brown Roberts & Co., New York
"ROUGH RIDERS"—Leigh

Charging Under Controls—At the exact minute of the determined hour the sound of
"CHARGE" electrified every man and horse of the entire company.

CHAPTER XX

THE MAN WHO YEARNED FOR WISDOM

All have made resolutions and, no doubt, all have broken resolutions. However, it is the good resolutions we make and keep that are effective in controlling our conduct. As was pointed out in our last chapter, great men of the earth think clearly through a course of action, then resolve to go forward. Having once determined upon a course of action, the resolutions they form in their minds become the controlling principles. We observed that one great man, in his youth, went in quest of physical health and strength. He resolved to live strictly the laws of health. Guided and controlled by these he, in a very few years, gained the object of his quest. He resolved to prepare himself to fill important and responsible stations in life, so he devoted his efforts to the acquisition of training. He resolved to live rightly and deal justly; to be brave in the defense of the rights of others. Controlled by these high motives, he discharged all minor responsibilities to the satisfaction of his countrymen. Observing that he was a man with balance and power, his countrymen gave to him the greatest gift within their power to give. Such is the reward and accomplishment of those who resolve to do the right, and then **do** it.

In this chapter we shall consider the achievements of a man who was humble in all his ways. He yearned for wisdom, that he might be wise in controlling his own conduct.

“The Fear of the Lord Is the Beginning of Wisdom.”—Years ago there lived in a far-away Canadian province a humble man, his good wife and a large family of children. From childhood to old age, in those days, work, manual work, was the order of the day. This was made necessary, owing to the fact that, first of all, the country was wooded and,

secondly, none too productive. Such things as were produced from the soil, if they proved of value, must be used at home as there was no market at which these could be converted into money.

One of the younger members of this family was a boy in connection with whom the important incidents related in this lesson transpired.

It is an interesting fact that a considerable number of people who achieve greatness among their fellows are influenced greatly by remarkable experiences which come to them from an unseen source. Those who believe in the divine forces that are over all and that may, if conditions warrant, move people (and shall we say that all may thus be influenced?) look at these experiences as manifestations of God's power. At any rate, according to the testimony of those so moved, they have been controlled ever after by the impressions and experiences received in this way.

Our man who yearned for wisdom was one of these. During his youthful days, the thought of ever moving away from that section of the country never occurred to him, and why should it? Had not his people lived there for many years? However, when he was about sixteen years of age, after a usual day's work, he went to his bed at an early hour. That was the rule that governed young people in those days! Some time during the night, he had some very interesting dream experiences. In his dreams, he found himself moving away from his native, wooded country into the land of the golden west. How different this country appeared to be from the land of his real experiences! Valleys and mountains and deep canyons and rushing streams! Strange plants and irrigation and no timber only in the tops of the mountains or on the shaded slopes! And different people! Among these people were certain leaders whom subsequently he knew from that night's experiences!

He arose from his bed the next morning a changed

boy. He could not tell how nor why, but now he seemed to be no longer content with this northern land. His mind was turned toward the golden west and his people were to be an adopted people. And this all in answer to the simple prayer of a humble boy who asked a loving providence for guidance. To him the dream had significance though the interpretation had to be gained little at a time.

God Will Lead All Who in Humility Follow His Guiding Hand.—The next day, and the next week, found the boy following the usual routine of life. Passing time brought but few changes into his simple life.

A mere incident, which occurred many months after the dream, brought the commencement of the fulfilment. A young man came into the northern country and developed an acquaintanceship with the boy. It was that time of year when work was slack in the north, and so the boy accepted the proposal of the young man to go into one of the cities of the states.

Now the states, meaning the United States, always held a lure for the developing youths of foreign lands. Here, in the states, were money and opportunity. The two, therefore, decided to travel southward and visit some of the cities of the Atlantic seaboard. Finding employment none too plentiful, nor wages quite satisfactory, they continued their journey until south New England States were reached.

The boy's companion told him of a strange and new religion of a people who were ever moving westward. This people were then, so the young man informed him, on the Mississippi and they were talking of crossing and moving on to the mountains. This sort of talk filled the boy's mind with strange but interesting ideas. They recalled also details of the dream. In their journey, they chanced one night to stop at one place where the people were actually preparing to move west and join a people whom they

referred to as the Saints, in the west. An invitation was extended to the boy and his companion to accompany them. After some consideration the two accepted the offer and in a few days the company was moving slowly westward.

These people were converts to the new religion. Being newly converted, they were loud in their praises of it. They urged many reasons why the young travelers should accept it also. God, it was said, was guiding this people and some day he would make them strong in the valleys of the Rocky Mountains. Once again, he recalled mountains and valleys and rushing streams and a strong but friendly people.

"When The Hand Is Once Placed to the Plow, Don't Look Back!"—As they traveled, of course, he got farther and farther away from home. Strange, too, he had no desire to return. The adventurous nature of youth was finding full expression in the ever-changing scenes incident to his travels. The more he studied and talked about the new religion the more he liked it, till in due time, he decided to join himself with it. Once a Saint, their dreams and ambitions and destiny became his own. When he arrived at one of the largest gathering places he saw men whom he recognized, though they did not know him. He had seen them in his dream! Upon his arrival he found everything in the new place astir. The Saints were on the move. This just suited him, for he had been on the move so long that he wanted to do nothing else. The call word of the people was "Westward ho!" In his soul he found the echo "Westward ho!"

Life would be dull, even for a traveler, if something new and interesting didn't happen once in a while. With young men and women, if it is connected with love, it is more interesting.

He joined himself to a horse and ox-team company. Of course, he had nothing, but he could work his way across the plains and that would make it so he

would be indebted to no one upon his arrival at their destination. With his company there was a beautiful, vivacious young girl, two years his junior, who had the responsibility of an ox-team and wagon. Now she needed assistance and he knew it. Well, the sequel of it all was, two happy lovers crossed the plains together. Do you think that made the journey seem longer or shorter?

Did he turn back? Not from the day he left the place of his birth did he turn, even in his thoughts, with a desire to live at the old home again. This example of a man whose every act was governed by an evenly-loaded balance wheel was not made of the kind of stuff that gives up and turns back when difficulties arise.

Why Not Smile at Hardships When Smiling Seems the Proper Thing to Do?—The difficulties attending the making of a home of the newly-weds in the early days of Utah presented a large challenge to every couple. Upon the wedding day the sole possessions of this couple were, for the bride, a nice clean well-patched calico gown, and for the groom, a shirt and a well-worn suit that had seen its best days in Missouri. Far more valuable, however, than these earthly possessions was a faith in God and his work, and the courage to smile in the face of difficulties.

This man relates an incident that has in it the element of humor and, at the same time, a revelation of the conditions as they then existed. Soon after marriage he secured by barter an ox and an old horse. This was his team! With these attached to a wagon to match, he set out for the mountains for materials to build his house. He was to be gone quite a long time. In the meantime, he wanted to visit his young bride. In the clothes he had, he was none too presentable. To improve his looks, he secured an old stove-pipe hat that had seen its best days on the plains. If this did nothing else, it showed good intentions. As he neared home, a

stranger met him and called out: "Hello, there! What is stove pipe selling at today by the joint?"

"Stove pipe!" said our subject, "I'm not in the business!"

Before he had forgotten this incident another met him and saluted him with, "Hello, pard! What are nails worth a keg?"

"Nails! who in thunder has nails to sell in this country?" said he.

They were welcome to make all the fun of his hat they wanted to but to him it was far better than none at all.

To him the future was filled with possibilities and not with misgivings. Misfortune came to him, as it comes to all, but in these he found the materials for loading and balancing the balance wheel of life. Balance wheels, you know, control best and run most smoothly when evenly loaded!

His Pay Was the Reward of a Well-Spent Life.—

From the beginning to the end of his life, work was the practice of his life. Work, followed by rest that relieves the weary, kept him fit for achievement. Many people use the greater part of the nights for worry, but when the hour of night came for rest—and it always came early—he threw aside the anxieties of the day and was rewarded by refreshing sleep. This would be a happier world for us all if we could but follow this one example. Tasks that were worth doing at all were worth doing well. A thing that was worth undertaking was worth thinking over and planning for its execution. Work executed according to a plan was, in his way of thinking, much more likely to be crowned with success than work performed without a plan. And he was right. Work or any undertaking that was important enough to engage the time and attention of a man was important enough to require the guidance of the divine power. This he concluded. As a result, each day started with a humble prayer for guidance and supplication for divine aid in all the undertakings of his

life. Each day's activities closed with a prayer of thanksgiving and recognition of the help of him who doeth all things well. "Everyone," he said, "should be wise in all the relations of his life. Wisdom, like faith, is a gift of God. If we are to seek the best gifts, I shall seek wisdom; for in this is to be found the key that unlocks the door to success." The burden of his prayer was, therefore, Father, grant unto me wisdom, according to my needs, so that I may act wisely and deal kindly and justly with all, the young as well as the old.

Under such controls and safeguards does it not seem certain that he should make a success of life? Not wealth, but a plenty was his quest in the physical world; not luxuries, but comforts was his great desire and the end of his physical achievements for himself and for those who depended upon him. Not to be acclaimed upon the housetops and receive the praises of the crowd for what he did, but to be respected by his fellow-men and to be assured that God approved of his actions, was that which gave him satisfaction. In this he achieved, for his name is held in honor by all who knew him. He builded and builded wisely. He served and served nobly. His reward was the reward of him who enjoys the fruits of a well-spent life.

SUMMARY

From the above lesson we have seen:

1. That those who would be wise, will early in their youth seek and find God.
2. That the Lord may, to those who should thus be guided, reveal his purposes through dreams.
3. That to those who are sincerely seeking after the Lord a conviction of his purpose changes the whole tide of life.
4. That the Lord guides those who seek and follow his directions.
5. That when once enlisted in the Lord's work one should never turn back.

6. That hardship and difficulties serve as steady-
ing loads for the balance wheels of life.

7. That joy, success, and respect of one's fellows
are the rewards of a well-spent life.

PROBLEMS AND EXERCISES

1. Tell a pioneer story similar to the one related
in this lesson.

2. Relate dreams you have heard or read which
served as guides in the experiences of others.

3. What conditions did the Saints have to con-
tend with when they reached the Rocky Mountains?

4. Make a list of the advantages young people
would enjoy if they sought and found the Lord early
in life.

5. How may the Lord be made known to young
people?

WISDOM

"Happy is the man that findeth wisdom,
And the man that getteth understanding:
For the merchandise of it is better than the
merchandise of silver,
And the gain thereof than fine gold.
She is more precious than rubies:
And all the things thou canst desire
Are not to be compared unto her.
Length of days is in her right hand;
And in her left hand riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold
upon her;
And happy is every one that retaineth her.
The Lord by wisdom hath founded the earth;
By understanding hath he established the
heavens.
By his knowledge the depths are broken up,
And the clouds drop down the dew."

—Proverbs 3:13-20.

CHAPTER XXI

A VALIANT YOUNG CAPTAIN

“How much better is it to get wisdom than gold! and to get understanding rather than silver!” This great truth was emphasized in the experience of the one of whom we have spoken in the last chapter. It was learned that his wisdom began when he found that God could and would answer humble, earnest prayer. The yearning of his heart was satisfied in following that which he found was God’s will for him to do. Controlled in all his ways by wisdom that came to him through his humility and experience, he left his far-eastern home with its limited opportunities and came to the Valleys of the Rocky Mountains where opportunities abounded on every hand. Here he cast his lot with a people whose ways he liked and in whose destiny he desired to share. Undaunted by hardships, he pressed on till he was rewarded by the gift of plenty on the one hand, and honor and esteem on the other. During all his life, he enjoyed the reward of honest toil, and finally, in the golden sunset of evening he was the recipient of the fruits of a well-spent life. His conduct, it was observed, was controlled by an evenly-loaded balance wheel and his example was worthy for any young person to follow.

In this chapter we shall consider the experiences of a valiant young captain whose achievement has been an inspiration to thousands and whose example is a worthy challenge to any young person who looks with hope to the future.

Honor Thy Father!—In a day so long ago that it is quite beyond the memory of any living man, there lived in a far off city a stalwart young man. From what was known of him, when the real story of his life opens and when he began with his might to load

his balance wheel, he was about sixteen years of age.

Now the boy of sixteen does not look like the man he will be at thirty, though he may be nearly as tall; but there are some things about him that stay with him for life. For example, his eyes, which in this case were dark-gray, clear, of medium size and had a penetrating gaze that seemed to search through the windows of other people's souls for the intents of the heart, remain, as in youth, one of his outstanding characteristics. Then there is the complexion, which in this case was clear and ruddy, and the color of the hair, which with our captain persisted throughout life, was light but in the sunshine had a tinge of golden brown which contributed their part toward making him good-looking, so his lady friends asserted. There is but little advantage in saying that he stood erect and carried his head with splendid poise above his powerful and well-formed shoulders, save that it inclines us to the belief that our valiant young man was by nature stamped with the physical appearance becoming to a leader.

As the eventful experiences of his life which interest us begin, we see him conversing with his father concerning a hazardous undertaking his father was proposing. His father designed to go to a new and strange country, far away to the west (strange, isn't it, that the **West** should hold such a lure for so many!). This means, of course, that home and friends and possessions, save those few that may be taken, should be left behind.

"But what do the others say about it?" we find him asking, as he ponders his father's purpose. "Your older brothers are not favorably inclined," his father informed him. "Your mother will go, but somehow I have a notion that her decision is controlled more by her love and confidence in me than by any faith she has in the undertaking."

"But what has put this notion into your head anyway, father?" asked the young man who felt a growing interest in the project.

"It has been my desire all my life to do what the Lord wants me to do. As I think about this move, I am impressed deeply that this is just what the Lord wants us to do."

Young men have few experiences that help them to decide such questions as this one. They have to decide many questions, however, so they are very fortunate if they have a father to whom they can look with absolute confidence for leadership. On the other hand, the father who has a boy who looks to him for example and direction is very fortunate, but, at the same time, is freighted with great responsibilities.

The conversation between the father and the son upon this occasion closed in perfect agreement. "If father decides to go to the ends of the earth," said he to himself as he walked away, "I'll go with him."

The next day all the boys, four in number, were at their work. At noon, as they sat, the oldest boy, turning to the youngest, said, "Say, has father said anything to you about going west?"

"Well, yes, he mentioned it. What do you fellows think about it?"

"Foolishness," said the oldest.

"Worse than that," said the second.

"Now let me tell you something," said the youngest. "That's no way to speak about what father decides upon. You know that he feels that the Lord has called him to this undertaking. You may not have faith in it, but father knows better than any of us. As far as I am concerned, I propose to honor father and to render willing obedience to his counsel."

True Leadership Consists in Doing Willingly What Is Necessary to Be Done and Leading Others to Do the Same.—The boys parted, each much engaged with his own thinking. There was the opportunity for adventure in this move to the West, and that always appeals to youthful nature. As the pictures

of such experiences came up in the minds of the boys, they were gradually inclined to the whole project.

In a few days thereafter the journey was planned and the start made. To turn backs on the old home and friends was not done without sorrowful emotions. What the long journey over land, and a still longer one over sea, held for them none of them knew because they were without experience.

With these travelers, as with all others who journey abroad, new and vexing situations arose. There was pitching of tents and often staking them against the storm. There was the procuring of food and water, for both had to be provided enroute. There was the morale of the company to be maintained, especially when the fatigue of the journey depressed all.

The writer once traveled through the vast uninhabited district of old Mexico. For this journey modern fire-arms were available, which are much truer than the crude implements of the chase of long ago. As this journey was pursued, the experiences of these people came to mind. "If I were compelled," said I to myself, "to secure food on the way, there is just a possibility that I might go hungry at times."

According to the testimonies of those who made the journey, food became scarce and the capture more difficult. As a result, starvation stared them in the face at times. It was during these periods that our captain showed his valiancy and his versatile nature. He devised new means for the capture of the animals of the chase. His cheerful nature spread the spirit of good cheer, like a contagion among the other members of the colony. When some would have turned back and given up the quest, it was he who sustained them with visions, as he saw them, of the West, yet far beyond. When faith and spiritual visions grew dim, he caught the spirit of his father, and with pleasing

and fluent discourse made the spiritual light within glow again into a vivid flame.

Whatever this young man did his balance wheel was so evenly centered and the controls were so perfect, that in spite of the difficulties encountered he maintained perfect poise.

The Lure of the West Beckoned the Company On, But the Nature of the Country Taxed the Courage and Ability of the People.—When people leave the old-established cities of the far East where customs have developed a mode of life that changes but little from generation to generation, and move to a new continent with different climatic conditions, different soils, different animal and plant life, different everything, many new and interesting problems present themselves for solution. Under such conditions, many give up in despair, some adjust themselves but poorly, and others who are able to take on new ways, and to establish new controls, thrive and prosper.

Years ago when the dry farms of the West were being advertised in the eastern part of the United States, a young man presented himself at the door of the teachers of agriculture of one of the leading schools of Utah. This young man said he had come to tell the story of his intentions and to seek advice. His story ran something like this. He had come from New York City. Before leaving, he had read about the wonderful opportunities on the dry farms of the West. In fact, he said, it was the lure of riches to be obtained from such a project that had brought him out West. He had worked in an office all his life on, say, the fortieth floor of a sky-scraper. He had never lived a single day on a farm in his life; he knew nothing about animals or plants, had never milked a cow nor hitched a team. He said he, himself, had no money, but a certain rich uncle had promised to help him get started. He was a slender young man with delicate white hands that

had never done a day of hard physical work in his life.

"Now," said he, "I want your advice about securing a big dry-farm and going into the business."

As he spoke the teacher, in his mind, saw the dry farmers cultivating the soil with four horses on a large harrow or a gang plow; saw them following these ten hours a day in a cloud of dust; saw the wheat which gives promise in the early spring often, especially in patches here and there, shrivel up and dry under the blistering sun of the summer; saw even the hardy, brave-hearted men with years of experience grow discouraged. These and many other situations passed through his mind. Under such conditions what advice would you have given?

This story seems to remind the reader that our valiant young captain had, in this new home, difficult situations to face, but he was wise and brave. First of all, he recognized the limitations of his own powers, under such conditions. He, therefore, prayed humbly unto the Lord for guidance and for enlarged powers. According to his testimony, and his testimony agrees with thousands of others, the Lord did not turn him away unanswered. After new ideas which had been inspired by the Holy Spirit had come into his mind, he exerted all his own powers to put them into execution. Great leaders always do this. Great leaders always wait to be directed, even by the divine power, in all things, but make their own minds and their own abilities do maximum service.

Our captain learned and taught his people the arts of agriculture and husbandry, that were suited to his country and their conditions. The women were taught and encouraged in the practice of the arts connected with the sorting and carding and spinning of wool, and weaving this into cloth. This cloth had then to be made into clothes that they may be properly clothed.

The children were taught to read and write and

to observe, also to help their parents in all things. The men were taught how to protect themselves and their families against the enemy. Leaders are most successful when they have intelligent and industrious followers. Wise counsel and precepts concerning their conduct and their relations to each other and to God served as controls in all their social contacts and spiritual relations.

This was a happy and prosperous colony. The West to them was really the golden West. Imagine what would have happened had those worthy traits of character, which all should desire to develop, been lacking in their leader. Had his balance wheel been off center, had his conduct been unsteady and uncertain, had his people been unable to predict what would happen next with him; what do you think would have become of this little band of pioneers in an undeveloped country?

These, then, were the outstanding characteristics of our valiant young captain which the youth should emulate. He was powerful in body and in mind, made so by well-regulated habits of life and by the exercise of mental powers often under the inspiration of the Holy Spirit. He was versatile—a real scout; able to do many things. Nothing that was worth doing for himself or his followers was unworthy of him. The balance wheel of his nature was so evenly centered and so perfectly loaded that his nature expressed itself in kindly acts and even temperament. He sought God and found him. From him he received guidance and inspiration. When the morale of his company was low, his fluent discourse about what God had shown him concerning the future destiny of people and the grandeur of their home in the West gave them new courage and hope. Here was a true leader of men!

SUMMARY .

From the above discussion we have seen:

1. That one of the first evidences of a kind and

a great leader in the making is a disposition to honor parents.

2. That one best honors parents by rendering ready and willing obedience to their desires.

3. That true leadership expresses itself in doing well what is necessary to be done and helping others to do the same.

4. That when troubles arise and dark clouds appear then is the time for the cheerful, optimistic nature to express itself.

5. That, in a difficult situation, after one has done one's best to solve the problems of life, God will hear humble prayer and render aid when such is needed.

6. That in valiant leadership the balance wheel should be so well loaded and evenly centered that it controls the actions under all conditions.

7. That in wise and worthy leadership one finds those characteristics that one should cultivate in one's own nature.

PROBLEMS AND EXERCISES

1. What is there in the West that holds such a lure to so many people?

2. When should a good leader do the work instead of directing others to do it?

3. Relate an incident that has come to your attention in which the balance wheel of the leader was so perfectly loaded and centered that it controlled completely the action.

4. Write a paragraph on the characteristics of a great leader you have known.

CHAPTER XXII

A GREAT MISSIONARY

Many people of nearly all ages are appointed or elected to leadership among their fellows. These finally turn out to be either good, bad, or indifferent leaders, according to the way they govern their thinking and their actions. From what has been said we have seen that the one we considered in the preceding chapter had his balance wheel so well loaded and so evenly centered that his actions were perfectly controlled under every condition of life. He first exhibited that he had in him the metal out of which leadership is made by honoring his worthy parents in all things. As he developed, he somehow chose to do the hardest things that were to be done. When his own powers needed supplementing, he found God a never-failing source of strength. His sanguine nature ran true to form when difficulties were thickest. Throughout all his experience, we observe in him a character that seems to make a strong bid for the esteem and emulation of all.

For our next study, we shall consider the life and labor of a man who, out of pure choice, became a missionary, to work, not for earthly gain, but for the love he had for the welfare of others. Because of his character and achievements he deserves to be called a great missionary.

Great Missionaries Are Not Determined by the Place from Which They Come or the Station of Life They Occupy, but Rather by the Metal out of Which They Are Made.—Recently I sat before the radio and listened to a man talk about the importance of the United States holding fast to prohibition and to curtail all who would violate the law governing the manufacture, sale and use of intoxicating liquors. Years before, while attending a great university,

I heard the same man talk to the young men of that school about the way to live in order that they may find happiness.

At that time, he told the story of his own life. In his youth he was much given to sports. These were not bad, but those who follow them excessively often act badly. He himself had left "the straight and narrow way," as he put it, and as a result had failed to find contentment. He heard, one night, the message of a great preacher. The preacher held up before him the life he, himself, was living in such a way that he could see it clearly. It did not look good to him. He decided there and then to repent and seek to live a better life.

His first efforts were to find more profitable things to do. His next effort was to prepare himself to do these things in a high-class manner. He had seen and experienced the evils of drinking intoxicating liquors. He resolved in his heart to stamp the saloon out of this nation. I have read since that this man became such a great worker for temperance that through his preaching the saloon-keepers of whole towns voluntarily poured their liquor into the streets, locked up their places of business and found other things to do.

Here is a missionary for a great cause drawn from the sporting world. The workers in the missionary system of the Church of Jesus Christ of Latter-day Saints show clearly that it is not the conditions of life from which men are drawn that make the missionary, but rather the metal out of which he is made, and the load he carries in his balance wheel.

The "great" missionary, discussed in what follows, came from the courts of the king. He indeed was a young prince, an heir to the throne of his father. All the education and culture and refinement of the king's court he had received. In a word, when we first meet him he is a polished gentleman.

Now polish and gentlemanly conduct contribute

greatly to a missionary; but there are plenty of people who have both of these but whose ways are far from those of the true missionary. This was exactly the condition of our young prince. He was a nobleman in his nature, but his heart at first turned away from God.

The True Missionary First Finds the Way of Life and Then Yearns to Reveal It to Others.—The writer once labored as a missionary in a foreign land. He had as his companion a young man who was a very desirable companion—cheerful, clean in his acting and thinking, and in every way companionable. Our labors called us often upon the streets to do our preaching. This particular young man was never happy with this occupation. He could talk well, but he could not feel that he had a great message of truth. “I wish I could feel happy in this work,” he would often say. The truth was, he had not found the way of life. He lived, but not for God and his work. Something must happen on the inside of him, in his soul, before he could be a great missionary. He needed a large spiritual experience.

Our “great” missionary, like Paul of old, was favored in that he, in his youth or young manhood, received a great spiritual experience. He came into contact with powerful spiritual forces that changed completely his ways of life. Before his experience he saw much in the church of God and in the lives of good men to make fun of. Afterwards he discovered that it was his own ways that needed changing and that the church, through its teachings, held for him checks and balances that were greatly needed in his own life. His balance wheel was off center!

The first outstanding evidence that his heart had been changed was the interest he had and the disposition he manifested in doing good to others.

The church to which his father belonged and he claimed to be a devoted member of, had a mission among foreign people. This, as many foreign missionaries are well aware, was looked upon as being

very difficult and more or less dangerous. Uncivilized people present a real problem to the missionary.

Think of the surprise of the father when this young man—this prince and heir to the throne—came to him and requested permission to go into this most difficult mission. The father, no doubt because of his misgivings of the genuine nature of the boy's repentance, tried at first to dissuade him. The boy, however, knowing his own heart, continued to request his father for permission to go. Finally, the father, as many good fathers do, prayed to the Lord about the matter and received impressions that convinced him that the thing to do was to grant his consent and to let him depart with his blessings.

The day of the young man's departure was a great day in that royal home. Hundreds came to express their best wishes for a prosperous journey and a safe return, but in the minds of many there were grave misgivings.

This brave young missionary departed for his field of labor in high hopes. He knew of the perils of the journey, and of the probable difficulties attending his labors. He knew that the country lying between his field of labor and his home was filled with unfriendly people and wandering bands which preyed upon travelers. Knowing that he might be compelled to defend himself, he buckled on his armor and sword, for he lived in a day before firearms were known, and with good will toward all began his perilous mission.

The True Missionary Wisely Adjusts to All the Varied Conditions of Life Which He Encounters.—

A missionary who was called to the South Sea Islands tells this experience. He had been on the boat for many days. This mode of travel was new and interesting till the ocean waves rolled like mountains. The boat rode these waves splendidly, but withal, disturbed its passengers greatly. This

young man suffered the usual fate of those who are not used to sea travel. Finally he reached his destination—a little spot of earth in the great ocean, covered with strange plants and inhabited by a still more strange people—brown, scantily dressed, peculiar looking people. These, in their native way, received this new comer kindly and showed him much hospitality. Of course he must be hungry, for had he not been on the boat for a long time where eating is none too easy? The meal was prepared and served in a big bowl on the floor. The natives sat on the floor around the bowl. Each ate without washing, for washing of the hands must be attended to after the meal. The young missionary sat as comfortably as he could with the others, but the real test of his ability to adjust came when he, as the others were doing, had to serve himself with his fingers from the common bowl!

Missionaries go out to save the souls of people. To do so, they must adjust to their customs in such a way that they may make contacts. Realizing this our "great" missionary, when he arrived among the people of his choosing, asked one of the leading men for a job as a sheep-herder. This leading man, as he talked with the missionary, became favorably impressed and kindly disposed toward him. To show his real friendship, for this was their custom, he offered him his best-looking daughter for his wife. Of course our missionary had no interest in a native girl as a wife so he persuaded the ruler to excuse his refusal, but to put him on as a laborer.

The very first day he was at work he had a chance to gain the confidence of all the others with whom he was working. The sheep had to be taken to water at a certain place in the river. As the sheep were drinking, a robber band came in upon them, stampeding the sheep and scattering the herders. This was the opportunity of our hero. As was before indicated, he was an expert slingman and swordsman. He assumed leadership at once. The others

he ordered to gather once more the flocks while he contended with the marauders. His work with the sling and sword was so perfectly executed that after a fierce encounter the robbers were put to flight and the day was won. From that time on these companions of his promoted his missionary cause by so lauding his fame that people from far and near desired to hear him and know him.

You will remember our "great" missionary was a prince, trained in all the ways of the court. What an advantage a trained man has over those who are not trained! Then, too, he had a great message burning within his soul; a message of salvation from sin and sorrow, from the true and living God. He was there not to protect them from robber bands but from their own ways of life. He taught them of the God who dwells in heaven and of his Son, Jesus Christ; of the Holy Spirit of truth that reveals the secrets of a happy life and the ways of everlasting joy. Do good to all, deal kindly and honestly with each other, cease doing those things that are wrong, live at peace with each other and with your neighbors; know the Lord and pray earnestly unto him and ask him for what is needed—these and many other great truths which were new to them, but so important for the joy and peace of the human soul, he taught with great power unto them, for God was with him.

God was with him! That's what made him great. That's what makes any missionary great and powerful in doing good among any people.

This man's mission lasted for fourteen years. The converts to the Lord were numbered by the thousands. After this, he returned to his home and to his own people, not to claim the throne of his father to which he was heir, but to relate the experiences of his mission and to encourage all to share with him the happiness that comes to all who keep the commandments of the Lord.

"The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—Matt. 13:44.

SUMMARY

From the foregoing lesson we have seen:

1. That greatness in a missionary is determined, not by the place or condition of life he comes from but by the "metal" out of which he is made.

2. That great missionaries may come from various walks of life, provided their balance wheel is loaded heavily enough to keep them running true to form.

3. That the true missionary first gets a great message in his own soul and then a great desire to tell it to others.

4. That missionary labors cause men to adapt themselves to many conditions of life, and only he who is able to do so performs the greatest work.

5. That the true missionary keeps his one task clearly before him; namely, saving the souls of people.

6. That for missionaries to become great they must have God with them.

PROBLEMS AND EXERCISES

1. Retell a missionary experience that made a lasting impression upon you.

2. Make a list of the characteristics of a good missionary.

3. Outline a plan for the beginning of the development of one or more of these characteristics in young people.



By Courtesy of Curtis & Cameron, Boston

-PICTURE: "WHEEING!"—Hemington

He taught them of the God who dwells in heaven and who loved his children so much that he sent his Son, Jesus Christ, to die for all of the Holy Spirit of truth that reveals the secrets of a happy life and the ways of everlasting joy.

CHAPTER XXIII

THE MOTHERS OF BOYS AND GIRLS

To become a great missionary is an achievement that requires a balance wheel that is so nicely loaded that it will control actions under all conditions of life. Some great missionaries have one great theme, and some another, but all have a great desire to do good to their fellow-men. The stuff out of which missionaries are made is to be found in the content of their minds, in the desires of their hearts, in their dispositions to do good to all and harm to none. The one of whom we spoke in our last chapter was a fine example of all that makes for greatness in a missionary. In his youth he made mistakes, but, when the spirit of repentance came upon him, these he put under his feet, and for these he substituted better ways. Early in his life, he received a thrilling spiritual experience which served as a testimony of God's existence and his loving kindness ever after. Knowing that true workers for the Lord must be qualified to do many things, he sought to be educated in the best of his day and time. All this preparation served him well while in the service of the Lord. Because he was wise in his adjustments and zealous in doing his duty, and sought the guidance of God's Spirit in all things, he was successful in bringing thousands to a knowledge of the truth. His balance wheel controlled his actions in all his contacts with a strange people. Here is a worthy example for anyone to follow who is called to go upon a mission.

In this chapter we desire to consider the experiences and ways of our mothers, for here, as among no other group, we find lives so well controlled that they challenge each of us to follow them. Shall we accept it?

Our Welfare Is the Ballast with Which Mothers Load Their Balance Wheels.—In the days of king

Solomon there lived two women in the same house. To each of these there was born a child, to the one three days sooner than to the other. While the children were yet very young one of them died. The story that the first woman told the king was that "during the night while I slept the baby of the other woman died so she stole my baby from my bed and replaced it with her dead one. When I awoke in the morning the other woman had my baby and claimed it as her own." The other woman denied the story and begged the king to compel the first woman to relinquish her claims.

Solomon listened to the stories of the two women and for a time was puzzled. He wanted to judge righteously and deal justly, and to him the story of the one was as true as the other. Which was the mother of the living child? He knew if he could create the right situation the expression of mother's love would reveal the truth.

Solomon turned to his servants and said, "Bring me a sword." When the sword was brought the king took the child and said, "I'll divide the child and give half to one and half to the other." The real mother of the child begged the king not to slay the babe, but to give it alive to the other woman. The other woman said, "Let it be neither mine nor thine, but divide it."

The king, turning to the other woman, said, "Give her the living child, and in no wise slay it; she is the mother thereof." The mother, clasping the babe to her heart and weeping with joy, fled from the presence of the king. (I Kings 3:16-28.) This is a great story of devotion and expression of true mother-love.

Every day in the homes of the boys and girls, situations arise where the mothers inconvenience themselves, even to a point of sacrifice, because, from mother's point of view, the welfare of the children is at stake. She becomes so used to it that it really seems commonplace to control herself so thoroughly

that she makes it appear that these sacrifices on her part are a real pleasure.

Here is a case in point. I was in a home not long ago. This home had limited means and, to make what was available go as far as possible through economical expenditure, the family budget was made up. This budget called for a certain amount to be set aside for rent, another amount to be set aside for groceries, a certain amount for clothes, and so on, till all of the available income was apportioned. It just happened that in this particular month mother, herself, was to have a new dress. Before the dress was purchased, however, the oldest daughter of the family received an invitation to attend a rather select party. Her dresses were hardly good enough for such an affair! You know the sequel to the story before it is finished. Mother told the daughter she, herself, could very well get along without a new dress. Her needs were not pressing; she had gotten along nicely without a new dress for several months and could easily manage without one for the time being, etc. The result of it all was, the daughter got the new dress. Mother told her how beautiful she appeared in it, and was pleased that she could see her way clear to get it for her.

Such occasions arise so frequently in the homes of our young readers that, if we are not careful, we shall overlook the sacrifice. Mother runs so true to form that there is never a reminder that it was her turn to get a new dress.

What should be the material our balance wheels should be loaded with on such occasions? Appreciation should be bolted to every inch of available space. It should govern our actions so thoroughly in such situations and all others that mother could not possibly fail to see that her concern for our welfare and pleasure is never forgotten.

It Is the Mothers of Men Who Pay the Debt.—
This chapter is written on Memorial Day. This

morning great groups of people will gather in the public parks and cemeteries to sing the praises of the dead heroes. Bands will play stirring music, legion boys will march and sing those stirring songs; those songs they sang when great deeds were to be done over-seas during the great war. Good speakers will pay glowing tributes to the boys who paid the supreme price for our liberty. In fact, everything will be done to let the world know we have not forgotten the services of the boys who "preserved the nation." I have attended such exercises and participated in all of this. Once, while all this was going on, over to the right there stood a group of care-free boys and girls. They were seemingly **enjoying** the exercises greatly, but from their appearance, they were in happy mood. Their flowers had been strewn upon the graves of the soldier-dead. Over to my left, I saw a little, lone mother. In her hand she held a small bouquet of flowers; forget-me-nots they were. Her cheeks were wet with tears. I found my way through the crowd till finally I stood near her. A deep sigh passed her lips and I heard something about "my son." After engaging her in conversation she told me the following story: "When the boys went to France, our only boy was just twenty. He was a good boy and the one to whom I looked for support. His father died when the boy was sixteen! He said to me, 'Mother, my country calls. The other boys have enlisted and somehow I feel that I shall be a coward if I do not offer my services.'" Then turning to me she said, "I couldn't say no under such conditions, could I? Of course I never let him know but that I expected he would come back, but somehow in my heart, I could not see that boy returning. He arrived in France all right and wrote me often of his experiences. Really, he didn't seem to mind it. Then came those closing days, the charge of the Argonne and so on. My boy's company was given the responsibility to capture and to hold a certain section.

They did. But John!" she sighed—"I never heard from him again. A letter came to me a long time after from an officer of his company. It said: 'It pains me to advise you that a check of our records places your son, John, among the missing. We want you to know the country appreciates his services.' " She paused, then looking down at the flowers she held in her hand, she said, "I am going to put these on the grave of the unknown soldier."

I thought of the billions of dollars we all had contributed to pay for the war; of the effort that had been put forth by the boys at the front and the boys at home. But really, that is so small when compared with the price this poor mother, and tens of thousands like her, paid and are still paying for what we received.

It has been this way throughout all the ages. Some one has said the men fight the battles but the mothers pay the nation's debts! Has it ever occurred to you what would happen if the nations of the earth were to organize a peace conference and send as delegates to the same, our mothers?

The True Mother-Love Is Perfected through Sacrifice and Suffering.—Brigham Young University will, in a few days from the time this is written, hold its graduating exercises. A large group of young men and women will be graduated with their degrees. This will be a very joyful occasion. Already the mothers of these young people are coming from far and near to enjoy with the graduates the joyful event. The writer has attended many of these commencement exercises and talked with the mothers of hundreds of graduates. One cannot do this without being convinced that the happiest of all the people who will be in attendance are the mothers. They will be happy, not because the expense and worry of it all is over (and this should occasion some feelings of relief, for in the great majority of cases every cent that could be gathered

at home has been sent to the young people), but because the young people are now better prepared to go out into life and win their way in the world. The rigid economies and controls set up at home have made all this possible. The sacrifice has so developed love that mother's joy is almost boundless when we graduate from either high school or college.

The True Mother-Love Effects Perfect Controls.—

A beautiful story is told concerning the experiences of an angel who, so the legend has it, was sent to the earth to find out the most perfect and the most beautiful things to be found here. He left his courts on high to visit the earth, after assuring all his associates that he would return and report to them after his investigations were complete. In his quest he was to visit places where order and beauty were to be found.

When he arrived here the glory of a summer morning was over all the section which he visited. His presence seemed to make the earth more joyful and brilliant. Birds were singing, flowers were blooming, the gentle breezes were blowing; indeed, nothing was lacking that adds charm and beauty. The angel looked upon this and seemed to feel it almost rivaled the beauty of his own paradisiac home. He said, "I must take samples of these as mementos of my visit." So he plucked some of the most gorgeous blossoms, in his heart he concealed the song of the birds, and continued the journey.

In the midst of this beautiful valley he found a home blessed with all the comforts and many of the luxuries of life. He looked into this home and found a group of happy children playing. In the midst of the group, there lay a beautiful babe, like unto the babe of Bethlehem. As the children laughed and played about the child, it smiled. The angel said, "The laughter of children and the smile of the babe rival even the beauty of flowers and the

song of birds. These also shall be my mementos." The smile he placed upon his lips and filled his soul with the laughter and departed.

Before he had reached the far-end of the valley, dark clouds had flitted across the sky and before the face of the sun. Shadows fell here and there upon the valley. In the shadows, the earth lost some of its charm and beauty. Where shadows were deepest he discovered a lonely cottage. "Fortune," he said, "does not seem to have smiled upon this home." He stood beside the window of this humble cottage; home it was. Within, he saw children, but there was no laughter, for contagion had placed its hand upon all of them. The night through, he stood there. All night long he saw the mother of the children of this humble home administering to first one, then the other those little favors that would give comfort to the afflicted. With the coming of the day, notwithstanding the toil of the night, she seemed to take on new hope and served with more patience. Said he, "That is love; true mother's love. With the other mementos, that, too, I must take." Gathering it in plenty, for it was abundant, he decided to return and report.

As he neared the portals of heaven, he said, "I must examine my mementos and arrange them in order so that all who look upon them shall be moved as I have been." His examination revealed that the flowers had withered and their beauty had departed. The song of the birds no longer echoed in his heart. The laughter of children he could hear no more, and the smile of the babe had faded from his lips. "These," mused he to himself, "must give joy but for the moment. Is mother-love like these—fleeting?" As he spoke, he looked upon this last evidence of his earth-visit. To his joy it glowed with more brightness than when he first saw it. "It endures," said he.

As he approached, the gates of heaven opened wide. He entered. The legions gathered around

him to hear and to see. He said, "I gathered the most beautiful things of earth for you to see, but ere I arrived, the flowers, which were so beautiful, had faded; the song of the birds, which filled my soul with delight, I can hear no more; the laughter of children no longer rings in my ears; the smile of the baby has departed from my lips; but here! look at this! This is mother's love! This endures! It is more wonderful than when I first gathered it."

The hosts of heaven looked upon it with amazement. One said, "How like the Christ-love it appears!" Another said, "It is like it, but not so abundant. The Christ-love controlled during his agonies, as he suffered the pangs of sorrow that all might live; but the mother-love controls as she passes the shadows of the valley of death that these, her children, may have joy."

SUMMARY

From the above discussion we have seen:

1. That mothers load their balance wheels with concern for our welfare to a point where their actions are perfectly controlled.
2. That the sacrifices which our mothers make for us should inspire in us a devotion to them.
3. That it is the mothers of men who actually pay the heaviest debts of man in sacrifice and sorrow.
4. That our mother's love is perfected through the sacrifices she makes for her children.
5. That the perfect nature of mother-love makes it the most effective controlling force in the world.

PROBLEMS AND EXERCISES

1. How may boys and girls lighten mother's burdens in the home?
2. What are the best ways children may show

their appreciation for the work and care of their parents?

3. Tell a story that shows devotion of parents to children or youth.

4. Tell a story that shows devotion of children or youth to parents.

MEMORIES

They sat, in the golden sunset of evening;
The day was hushed and still;
Peace divine was upon the world
Their souls sweet memories fill.

They saw, in the golden sunset of evening,
The Tide of Life roll by!
For the scroll of life was revealing
Life's pictures to memory's eye.

They felt, as the golden sunset of evening
Mellowed the world with its light,
Their souls respond to its influence,
As the weary respond to the night.

Memories, as the golden sunset of evening
Kissed the flowers, the trees and the rills,
Present anew life's canvas,
Showing life's sorrows and thrills.

Life's canvas, in the golden sunset of evening,
Shows hues of the red and the gray,
Revealing life's pleasures and sorrows
Encountered as time glides away.

But alas! In the golden sunset of evening,
Silvered is her hair like the dawn,
Cheeks, once the hue of the rosebud,
Are paled, and furrowed and drawn.

Sweet memories, in the golden sunset of evening,
Roll in like the waves of the sea,
On their crest they bring recollections
Of all that is dearest to me.

CHAPTER XXIV

INCIDENTS FROM LIFE

Mother's devotion to our welfare is so unselfish and her kindness toward us so manifest that surely it would be an evidence of thoughtlessness on our part if we failed to show our appreciations for what she does for us. In our last chapter an effort was made to create a favorable attitude toward her and her ways of doing, though at times, these run counter to our ways of looking at things. It was observed that her controls were so perfect that when the welfare of the boys and girls is at stake she never varies from the right. She, it appeared, is always willing to inconvenience herself, even to a point of sacrifice, simply to serve her children. The world owes her a debt of gratitude for her part in bearing the burden of sorrows and suffering incident to great wars. Nothing in all the world is more beautiful than the true mother-love which she constantly offers upon the altar of devotion for those whom she loves.

In this chapter an effort will be made to weave together certain life incidents and determine, if we can, what they mean to boys and girls who desire to be controlled by divine power.

"This Is the Way—Walk Ye in It."—In our day much of the experience which boys and girls have has a tendency to cause them to be skeptical about the presence of a divine power which is striving to lead in paths of safety. The great advantage to a boy or girl who has a conviction that divine powers are trying to establish controls is that there is a constant incentive to do right and to call upon the Lord for assistance.

Here is an incident, taken from real life, related by a man who recalls his boyhood experiences. This man when a boy worked on his father's farm. He

had been assigned the job of plowing with two powerful horses attached to a sulky plow. One field had already been plowed and then the outfit had to be taken to another part of the farm. To do this, it was necessary to drive the team and plow along the highway. From all that could be seen the highway was perfectly clear. Both the team and the driver were accustomed to travel this highway, for it was between the home and the farm.

As the driver approached a small, willow-lined stream that crossed the road, a voice said, "Stop! Drive your team through the field!" This came with such force that the team was halted in its tracks. The driver, so he relates, looked up and down the road but could see nothing unusual. He even examined to determine whether the team was properly hitched to the plow. Soon, as if the master of his own fate, he said, "Why should I go up through that field, it's much rougher than the road?" Since there was no visible reason why, the driver held the lines a little more tightly and drove the team ahead.

All went well for several rods. Just as the team reached the stream that crossed the road, however, the boy spied a load of gravel that had been placed alongside the road for the purpose of repairing the bridge. This caused the team to become frightened; so much so, that they became unmanageable, threw the driver from the plow, and ran away. As a result, the driver was hurt, one horse was put out of commission for the remainder of the summer, and the plow broken beyond repair.

Isn't it strange that such a warning should have been ignored? A very wise man once said that "the wise man foresees the trouble and heedeth himself; the foolish pass on and are punished."

The following story is told by a man who thoroughly believes that there are forces which, through suggestion, control those who are inclined to heed certain warnings. "As a boy," he said, "I was en-

gaged by a man to do a certain piece of work. This called me away from home for a considerable distance. Before I arrived at the place where the work was to be performed, a peculiar sickness came over me. After the sickness disappeared somewhat, a sharp, cutting pain seized me in the abdominal region. In those days but little was known about operating for appendicitis. The pain grew more intense and rendered me quite unfit for work. To return home by horseback, the way I had reached the place where I was to work, seemed to be out of the question. I pondered what was best to be done. As I pondered, a voice said to me, 'Why don't you go into that wood lot and ask the Lord to heal you?' This suggestion had never entered my mind but, coming from the source it did, it made a profound impression and I resolved to follow the dictates of what to me was from the Spirit of the Lord. When I arrived at the wood lot there was a thicket of underbrush in the foreground which completely concealed one who may be within. Once on the inside, I knelt down and engaged in a very humble petition to the Lord for relief. Before I arose the assurance was given that relief would come, and in a few minutes thereafter I was able to go about my work."

Such an occurrence may have been a mere coincidence, but it must be remembered that the Lord works in very natural ways. By his mighty power he can protect from danger and heal the afflicted when it is in accordance with his will and in keeping with the best interest of the individual to do so.

The Latter-day Saint missionaries, as is very well known, are sent to many parts of the earth. In their fields of labor one of the number is appointed to be the president of the group and have charge of the others and direct where they shall go. The president of such a group relates this incident. Said he: "I was riding from Liverpool to Blackburn in England. As I rode along, the train passed through

many cities and villages. In the meantime I was trying to decide where certain elders that were available were to be stationed for their missionary work. As I thought the matter over, partial decisions had been arrived at. As the train was slowing down for people to get off and on, I looked out and observed the name of the town. As I did so an impression came suddenly to my mind; it was, 'Put elders here.' I at once made a note of the place and determined as nearly as I could how far it was from Mission Headquarters. As soon as I arrived at headquarters, the four available missionaries were assigned to this particular town.

"The next day they were at their work. They continued their labors for about eight months without, apparently, any success. In the meantime, they came to question whether or not the missionaries should have been assigned there. As president of the conference, I asked these elders to organize what was called a district meeting. For this meeting the best hall available was hired. Bills announcing the meeting were printed and distributed widely. They had written me to come to the meeting and assist them. Of course they expected, and had every reason to expect, a large crowd at the meeting; however, when the time arrived, there was at the meeting one lone man! The one in charge of the work in the town turned to me and said, 'What shall we do?' I said, 'Hold the meeting of course, for that is what we came for.' The meeting went forward as though the hall were packed. At the conclusion we all shook hands with this man. He was kind enough, and so favorably impressed that he invited us to his home. When we arrived, we found a nice home and a large family of very well cultivated people, several grown. They received us kindly and at the conclusion of our visit gave us a pressing invitation to return. The sequel of it all was, every member of the family, save the

man who was at the meeting, became enthusiastic members of the church. This was the beginning of the establishment of a very fine branch of the church in that town.

"A few days after the meeting just referred to, one of the missionaries was walking through a street where very ordinary, hard-working people lived. The houses, as some of you boys and girls may know, had their doors opening right on to the street. This missionary had no particular concern about the people in this locality; he simply took this street as it offered him a short-cut between where he was laboring and his lodgings. However, as he passed up the street, at a certain door he was startled by a voice which said, 'Go in that house and leave a book.' He turned himself squarely around, retraced his steps to the door in question and knocked. A kindly lady greeted him. She was polite enough to invite him to enter and to sit for a moment, an invitation which does not come every day to the missionaries. He accepted her invitation, and as he sat he told her who he was and why he was there. Finally he offered her a book and asked her to read it, informing her he would call in a few days for the book again. She received the book graciously and promised him she would read it. In about a week's time, in keeping with his promise, he called for the book. The lady had read it and had passed it to her neighbors. They were all very much interested. She told him the people in that neighborhood would like to hear him preach and asked him if he would come to her home and hold a cottage meeting. The result of his frequent visits to that locality was that a number of these poor people joined the church and thus increased the membership of the branch."

From such experiences, and a volume could be filled with the relating of just such, one must be persuaded that the Lord has established for our good, certain controls in so far as he has thus shown his interest to lead us. It does appear that wise and

humble young people will follow the directions thus given. Certainly the Lord will not compel us, but from what is said above, it appears that it is most profitable to follow such promptings.

Unseen Forces Not Only Guide but at Times They Actually Render Assistance.—A historian in writing the biography of Apostle Marriner W. Merrill relates this very remarkable incident:

“While a young man, Brother Merrill was engaged in getting out logs from the canyon in the mountains some distance from his home. On the particular day that this incident occurred, no other men were in the canyon, owing to the fact that the day was so bitter cold; however, this did not prevent the subject of our story from going to the canyon. He arrived at the place where he had a large pile of logs ready to be placed on his sled. He unyoked his oxen and gave them feed. He then began loading the logs on to his sled. As he was thus engaged, the log upon which he was standing, rolled and he fell in between two logs which held him fast. He tried in vain to free himself. The lever which he used to move the logs with had been thrown in the fall quite beyond his reach. After struggling in vain to free himself, he finally called upon the Lord to render him assistance. While thus engaged, he became unconscious. What took place he did not know. This much, however, he was sure of; when he regained consciousness he found himself seated upon his load and partly down the canyon. It is his belief that unseen forces came to his assistance. The logs were loaded as he would have loaded them and bound securely to his sled with a chain he had always used for this purpose. His oxen had been attached, he himself had been placed upon his load and the quilt he had used to protect himself from the cold was neatly tucked about him.”

Not only in this physical world can these unseen forces render assistance but they may assist in

every condition of life. They seem instructed concerning our welfare.

A missionary who was preaching in one of the far-away South Sea Islands became very ill. He was the only white person on this particular island. Of course, there was no medical aid that could reach him. He did all he knew to do for himself. He prayed humbly that the Lord would deliver him from his sickness. In spite of it all he grew weaker and weaker and had finally reached the conclusion that he would never recover. Now this young man had been there for several years and his family at home was expecting any day to receive word that he had been released to return home. The young man himself knew this and he anticipated the terrible disappointments that were apparently in store for his loved ones. He lay pondering this matter over one evening when suddenly a man very like any one of his fellow-missionaries entered the room. This surprised him because he knew that he was the only white man on the island. This particular personage stepped to his bedside and looking him squarely in the eyes said, "You are very sick."

"Yes," said the missionary, "I am very sick."

"Well, I have come," said the stranger, "to help you." Thereupon he took from his pocket a bottle of oil, poured a small amount of the same on the head of the sick missionary and then setting the bottle aside, he laid his hands upon the missionary's head and prayed humbly that the Lord would restore him to his health. After this was done, the stranger made his exit as mysteriously as he made his entrance. The missionary felt improved immediately and in a short time was completely healed and engaged in his work.

When one reads of such incidents as those related above, it does appear that the Lord's hand is not shortened; that he can help his servants when other help is unavailable.

God Can Often Help Best by Enlarging the Powers of One's Vision and Improving One's Judgments.—

Travelers who visit Salt Lake City and compare it with countless other cities which were laid out at about the same time, always give President Brigham Young unstinted praise for the way Salt Lake City is laid out and the great wide streets that cross each other at right angles. When Salt Lake City was first laid out it will be remembered that there were but few people there and the only means of transportation was the ox or horse-drawn vehicle. It really appeared that too much space had been set aside for streets and walks. The wisdom of this arrangement is now clearly seen. Could Brigham Young come back and see the crowded conditions because of the thousands of automobiles that exist there today he would probably feel that he built more wisely than he knew. Brigham Young, it must always be remembered, was a very great pioneer leader. In and of himself he was wise and intelligent, but when he came out of his secret chambers, after engaging in secret prayer and petitioning the Lord to show him what was best to be done, he felt more nearly equal to the great tasks that were before him in building a great inland empire.

Again, Abraham Lincoln conceived an idea that this government under which we live could not long endure if half of the people were free and the other half slaves. He resolved, in his young manhood, to bring about a freedom of the black man. Just how this was to be done, however, did not appear to him so clearly. He, therefore, pondered and worked and prayed. In course of time he was elected President of the United States of America. With the enjoyment of such enlarged powers as this great office gave him, he still was in doubt as to the best way for him to proceed. Like many another of our great and noble men, he, too, sought the Lord in secret in the quiet chambers of his own home. He not only sought, but he found; the Lord enlarged his vision and quickened his understanding so that

he pursued sane and safe ways in preserving our great nation.

SUMMARY

From the above discussion we have seen:

1. That the Lord often points out the way for us to go. If we are concerned deeply about our own welfare, we will control our acts in keeping with the directions of the Lord.

2. That the divine forces which are over all may and often do speak in ways that are very plain to understand.

3. That the Lord never compels us to be governed by his directions, but it is always in keeping with our best interests to do so.

4. That these unseen forces may actually assist by rendering physical aid when such aid promotes our highest welfare.

5. That the most common way for the Lord to render aid is by enlarging our vision and improving our judgments and inclining our hearts to act in accordance therewith.

PROBLEMS AND EXERCISES

1. Relate other incidents similar to the ones related in this lesson.

2. Make a list of the advantages that come to one who secures and follows the dictates of the Spirit of the Lord.

3. Read the incident of the run-away team again and determine whether or not the Lord dealt mercifully or justly with the driver.

4. Write a paragraph in which you set forth your belief in the possibility of receiving aid from divine sources.

5. What should one do in order that one may receive divine guidance?

6. If one receives divine guidance, what part does the well-loaded balance wheel play in governing one's actions?



By Courtesy of Curtis & Cameron, Boston

"WOODLANDS PATHS"—Gloria

Yielding to the Spirit of Prayer—Characterized from view by a bridge-entrance, be
knelt in humble prayer and asked God to deliver him.

CHAPTER XXV

REVIEW

In Parts II and III of this book we have been considering Institutional Controls, which was the theme of Part II, and the Lives and Experiences of People Who Were Governed by Effective Control, which was the theme of Part III. In our last chapter we were dealing with actual experiences in the lives of various people whom we have known. In the main, we were attempting to discover how God's guiding hand is reaching out to guide those who are anxious to co-operate with him. Several rather unusual experiences were detailed. These experiences have been related by people whose testimony we can believe and who had no other purpose in relating them than to develop faith and confidence in the guiding power of the divine spirit.

In the first three incidents are shown the concern of our Heavenly Father for the welfare of his children and his willingness and disposition to give guidance and help that will promote the individual's best welfare. It was pointed out that it is better to trust God implicitly rather than to question his directions. In the next examples, it was shown that as occasions may require the Lord may actually assist by causing to be performed physical work. In the majority of cases, however, it is likely that the Lord would inspire some of our fellows to render the needed assistance. In the remaining cases it was pretty clearly shown that the Lord may enlarge the visions of men to such an extent that they may build more wisely than they know.

This chapter is the second review chapter. It is suggested that at least two lessons be devoted to it.

This Is a Profitable Way to Proceed with This Review:

First: Turn to the table of contents and read the titles of all the chapters several times.

Second: Close the book and practice your ability to recall the leading items connected with each chapter.

Third: Go through the pages of Parts II and III rapidly, noting all the headings and subheadings. (See Section IV, this chapter.)

Fourth: Read rapidly through the first paragraph of each lesson, beginning with Part II. This will give a complete resume of Parts II and III of the book.

Fifth: Note carefully the theme topics in each chapter. (See Section III of this chapter.) Try to recall some of the items connected with each; in case you cannot recall any of the items turn to the section and read it.

Sixth: Fill out the blanks provided in Section V of this Review with a statement of "what I have learned from this lesson."

Seventh: Turn to Part IV and note the character of this material and when it is most profitable to use it.

Eighth: Go through the book and read the poems—memorize those that appeal to you.

Ninth: Note the pictures and give the message which these convey to you.

Section II—End Products or Objectives of Each Lesson.

Chapter 15: To develop a favorable attitude toward the home as an institution which develops early controls.

Chapter 16: To awaken interest in the school as an institution which promotes controls that enable us to effect fine adjustments.

Chapter 17: To enlarge knowledge of the importance of the government as an institution which controls the selfish motives of the individual in the interests of the group.

Chapter 18: To awaken a more lively interest in

the church which attempts to effect controls that will help us in our religious life.

Chapter 19: To motivate a disposition to follow the worthy examples of those who control their lives by good resolutions.

Chapter 20: To motivate a disposition to seek and gain wisdom and then control our lives in accordance with it.

Chapter 21: To develop an attitude that will cause us to emulate the examples of great leaders.

Chapter 22: To create an interest in the work of the missionary and to awaken a disposition to get into our hearts a great message of truth and live in accordance with it.

Chapter 23: To fix a favorable attitude toward our mothers, that will compel us to be controlled by their counsel.

Chapter 24: To awaken an interest in God's power to communicate guiding suggestions which, if followed, control our conduct in keeping with our best interests.

Chapter 25: To motivate a disposition to fix items pertaining to our religious life through repetition and recall.

Section III—Theme Topics of Each Chapter.

Chapter 15: The Home Inclines the Heart and Is a Place of Refuge. The Good Home is the Place Where We Are Anchored to the Sacred Things of Life. The Home Establishes Controls Which Help in Many Ways.

Chapter 16: Drill on the Essentials Is Needed to Qualify for the Greater Struggles of Life.

Life Has Many Conflicts Quite as Real as Those of the Battle Front for Which Drill Is Needed.

The School Is a Drill for the Battle of Life.

We Need Training to Perfect the Controls That Will Enable Us to Live Nobly in Every Walk of Life.

In Many Relations of Life Well-Developed Controls Are Needed for Good Adjustment.

Chapter 17: Governments Are Established to

Protect the Largest Interests of Society. This Is Accomplished by Making and Enforcing Good Laws Which Control the Conduct of All. The State Is Concerned with the Welfare of Its People.

Chapter 18: When Jesus Was on Earth He Found That the People Needed an Institution to Help Them to Control Their Lives, So He Organized the Church.

There Are Many Weak and Fallen People Today Who Are Greatly Helped by a Church. The Influence of the Church Served As an Anchor for Many of the Boys at the Front in the Great World War.

In Times of Peace and Prosperity All Need the Controls Which the Church Helps to Establish.

Chapter 19: "I Resolve to Have a Strong Body and a Clear Mind."

"I Resolve to Prepare for Important Service So That I May Be Ready to Serve When Opportunities to Do So Arise."

"I Resolve to Live Rightly and to Deal Justly with All in Public and in Private Life."

"I Will Be Brave and Defend the Rights of the Weak."

"I Shall Use the Power of My Great Office for the Welfare of All."

Chapter 20: "The Fear of the Lord Is the Beginning of Wisdom."

God Will Lead All Who in Humility Follow His Guiding Hand.

"When the Hand Is Once Placed to the Plow, Don't Look Back!"

Why Not Smile at Hardships When Smiling Seems the Proper Thing to Do?

His Pay Was the Reward of a Well-Spent Life.

Chapter 21: Honor Thy Father!

True Leadership Consists in Doing Willingly What Is Necessary to Be Done and Leading Others to Do the Same.

The Lure of the West Beckoned the Company on, But the Nature of the Country Taxed the Courage and Ability of the People.

Chapter 22: Great Missionaries Are Not Determined by the Place from Which They Come or the Station of Life They Occupy, but Rather by the Stuff out of Which They Are Made.

The True Missionary First Finds the Way of Life and Then Yearns to Reveal It to Others.

The True Missionary Wisely Adjusts to All the Varied Conditions of Life Which He Encounters.

Chapter 23: Our Welfare is the Ballast with Which Mothers Load Their Balance Wheels.

It Is the Mothers of Men Who Pay the Debt.

The True Mother-Love is Perfected through Sacrifice and Suffering.

The True Mother-Love Effects Perfect Controls.

Chapter 24: "This Is the Way—Walk Ye in It."

Unseen Forces Not Only Guide but at Times They Actually Render Assistance.

God Can Often Help Best by Enlarging the Powers of One's Vision and Improving One's Judgments.

Section IV—Summary Items.

Chapter 15

From this chapter we have learned:

1. That worthy character is developed when we move forward in life, governed always by well-balanced controls.

2. That the establishment of these controls is greatly aided by certain institutional helps.

3. That the home is not only a place of refuge, but is a place where life-practices are started and where controls are initiated.

4. That one of the most important controls in the life of youth is prayer which is encouraged in the best-ordered home.

5. That in the home the disposition to establish these controls that steady us during leisure moments when we most need help is developed.

Chapter 16

From this chapter we have seen:

1. That drill on the essentials is needed to pre-

pare us to adjust perfectly in the larger struggles of life.

2. That life holds for each many and varied conflicts and struggles in which, if we win, controls will have been developed through application to essentials and details.

3. That the school is a splendid place to drill for the battle of life.

4. That "If we fail in the drill we fail in the battle."

5. That there is no situation in life where good adjustment can be made without well-perfected controls.

6. That controls are especially needed in living a religious and spiritual life, and that the Lord expects the development of these that our living shall be more complete.

Chapter 17

From this chapter we have seen:

1. That governments are established to protect and help all who live under their influence.

2. That this protection and help come to each because of the making and enforcing good laws that control the selfish nature of those who are lawless.

3. That our highest freedom is secured through obedience to law.

4. That a good government like our own is concerned with the welfare of all the people.

5. That the best governments first discover where and when controls are needed and then proceed to establish these controls.

Chapter 18

From this chapter we have seen:

1. That the church is a divine institution, established under divine guidance for the controlling of the conduct of its members.

2. That Jesus, while among men, recognized the

need of such an institution and established it as a means of controlling and helping his followers.

3. That in our own day there are many weak and fallen people who need the church to help them rise.

4. That the church serves as an anchor, controlling our lives in the great struggles of life.

5. That the church helps us in our daily tasks by teaching us many songs which at times are like prayers moving us to accomplish great deeds and, in the meantime, control our conduct.

6. That through the motivation and help of the church the growth and development of the great state of Utah has been promoted and many institutions that have helped all who live here have been built up.

7. That we should love the church because of what it has done for us and because of the controlling influence it has for right upon our lives.

Chapter 19

From this chapter we have learned:

1. That those who succeed best are those that are always under adequate controls.

2. That the youth who look forward to great achievements will cultivate a strong body and a vigorous, well-trained mind.

3. That now is the time to prepare for future activity.

4. That the brave are mighty when they stand firmly for the right.

5. That those who are the most worthy examples are those who live rightly and deal justly.

6. That the power of office in a worthy leader is considered as opportunity for service to his fellows.

Chapter 20

From this lesson we have seen:

1. That those who would be wise, will early in their youth seek and find God.

2. That the Lord may reveal his purposes through dreams to those who should thus be guided.

3. That to those who are sincerely seeking after the Lord a conviction of his purpose changes the whole tide of life.

4. That the Lord guides those who seek and follow his directions.

5. That when once enlisted in the Lord's work one should never turn back.

6. That hardship and difficulties overcome serve as ballast for the balance wheels of life.

7. That joy, success, and respect of one's fellows are the rewards of a well-spent life.

Chapter 21

From this chapter we have seen:

1. That one of the first evidences of a kind and great leader in the making is a disposition to honor parents.

2. That one best honors parents by rendering ready and willing obedience to their desires.

3. That true leadership expresses itself in doing well what is necessary to be done and helping others to do the same.

4. That when troubles arise and dark clouds appear then is the time for the cheerful, optimistic nature to express itself.

5. That, in a difficult situation, after one has done one's best to solve the problems of life, God will hear humble prayer and render aid when such is needed.

6. That in valiant leadership the balance wheel should be so well loaded and evenly centered that it controls the actions under all conditions.

7. That in wise and worthy leadership one finds those characteristics that one should cultivate in one's own nature.

Chapter 22

From this lesson we have learned:

1. That greatness in a missionary is determined, not by the place or condition of life he comes from but by the "stuff" out of which he is made.

2. That great missionaries may come from various

walks of life, provided their balance wheel is loaded heavily enough to keep them running true to form.

3. That the true missionary first gets a great message in his own soul and then a great desire to tell it to others.

4. That missionary labors call men to adapt themselves to many conditions of life, and only he who is able to do so performs the greatest work.

5. That the true missionary keeps his one task clearly before him, namely, saving the souls of people.

6. That for missionaries to become great they must have God with them.

Chapter 23

From this chapter we have seen:

1. That mothers load their balance wheels with concern for our welfare to a point where their actions are perfectly controlled.

2. That the sacrifices which our mothers make for us should inspire in us a devotion to them.

3. That it is the mothers of men who actually pay the heaviest debts of man in sacrifice and sorrow.

4. That our mother's love is perfected through the sacrifices she makes for her children.

5. That the perfect nature of mother-love makes it the most effective controlling force in the world.

Chapter 24

From this chapter we have learned:

1. That the Lord often points out the way for us to go. If we are concerned deeply about our own welfare, we will control our acts in keeping with the directions of the Lord.

2. That the divine forces which are over all may and often do speak in ways that are very plain to understand.

3. That the Lord never compels us to be governed by his directions, but it is always in keeping with our best interests to do so.

4. That these unseen forces may actually assist by rendering physical aid when such aid promotes our highest welfare.

5. That the most common way for the Lord to render aid is by enlarging our vision and improving our judgments and inclining our hearts to act in accordance therewith.

Section V—What I Have Learned From This Lesson.

Chapter XV,

Chapter XVI,

Chapter XVII,

I have learned that all should support the government in every way since it establishes controls over the disobedient and lawless, which each of us cannot effect for ourselves.

Chapter XVIII,

Chapter XIX,

Chapter XX,

Chapter XXI,

Chapter XXII,

Chapter XXIII,

Chapter XXIV,

PART IV

CHAPTER XXVI

UNTO US IS BORN A SAVIOR

Characters

Elizabeth
Four Shepherds
Joseph, the husband of Mary
Mary, his wife, the mother of Jesus
The King and servants

The Child
Three wise men
Chorus
People

Time: Birth of Christ
Place: Judea

ACT I

A front room in a house, an elderly lady is seated by the front window, knitting. A stool is at her feet. The old lady stops her work and sits in deep reflection. Soon she says audibly to herself.

Elizabeth: And his name shall be John. The Lord's ways are hard to understand. But why should father have been dumb this long time! But how well he has borne his affliction. The joy that has come into his life since his experience at the temple is something that is hard to explain, except that he really saw an angel and received from him great promises. He declares that a little son shall come to our home, notwithstanding we have been married these many years and yet have not been blessed with children. If this be true, great joy and gladness, surely, shall be in our home at his birth. Well, the Lord's will be done.

(Just then footsteps are heard at the door and a

young woman enters. She seats herself at once on the footstool at the feet of Elizabeth.)

Mary: Cousin Elizabeth, I have come all this way to see you. I have something to tell you. May I stay a long time?

Elizabeth: The Lord bless you, my child, as long as you like. But how comes it that the mother of my Lord should come to our home?

Mary: O cousin, the Lord has done great things for me. And who could share the secrets of my soul as thou canst?

Elizabeth: Blessed art thou among women!

Mary: But, cousin, why this unusual salutation?

Elizabeth: Because of a vision I beheld as thy voice sounded in my ears.

Mary: What do all these things mean? But last night I, too, saw the vision of an angel and he said the time was at hand when the prophecies were to be fulfilled.

Elizabeth: There are many prophecies, my girl, and they will all be fulfilled in due time of the Lord.

Mary: That is very true, but some are of far more significance than others, cousin.

Elizabeth: You speak words of truth, Mary. There is one, spoken of by certain of the old prophets, concerning a forerunner that should prepare the way of the Lord, that should make his paths straight, one that should come in the spirit and power of Elias. This prophecy has been running through my mind constantly of late.

Mary: And thou art to be the mother of the favored one. The angel that brought me good tidings told me so. He said, he shall be great in the eyes of the Lord, for he shall be filled with the Holy Ghost from his birth and shall be powerful in turning many unto their God.

Elizabeth: Another witness is given me and now I know that the things which my husband told me are true.

Mary: The time is near at hand spoken of by

Isaiah saying: "The Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

Elizabeth: And thou, Mary, shalt be the mother of my Lord. Blessed art thou among women.

Mary: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him, from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever." Luke 1:46-55.

Elizabeth: Let us praise the Lord forever for his abundant mercies unto us, his handmaidens. But come, Mary, my lord, Zacharias, is coming here today to see me. He is due here this hour. I must make haste. He will be pleased to hear the glad tidings you bring unto us.

Act 2

Place: A shepherd's camp on the hillside. Four men are present, three reclining, the other standing as if on guard. It is night. The ass is eating his evening meal but a short distance away. The sheep have lain down and all is still.

First Shepherd (Half to himself): How wonderfully peaceful and still it is tonight. The air is so cool and pleasant. I think I never saw the stars shine with such brilliancy nor heard the voices of nature speaking with so many tongues.

Second Shepherd (Arousing): Sir, did you speak?

First Shepherd: I spake, sir, but with no intentions of disturbing you.

Second Shepherd: I was not asleep. I was just reflecting upon the saying of the old psalmist who said, "The heavens declare the glory of God."

Third Shepherd (Arises and looks about): Why do you converse during the watch of the night? Has something disturbed our flocks?

First Shepherd: I pray you take your rest. The flocks were never so quiet as they are tonight. I have never heard even as much as the call of the jackal.

Fourth Shepherd (Arising quickly): The jackals call! Are they near?

First Shepherd: O kind sir, be not alarmed. I was just remarking to Zacchus that I had not as much as heard his call.

Fourth Shepherd: My mistake. I was but half asleep and was startled as I heard the word jackal.

First Shepherd: Rest you now against the time of your own watch. There was never a night that gave better promise of peaceful rest. All nature seems at peace. Listen to the night birds. They carol their sweetest songs.

(The three men lie down again and the first one resumes his watch. The first shepherd stands erect with staff in hand, gazing steadfastly into the heavens. At a certain place in the heavens, brightness begins to appear. A sound of music is heard though not distinguishable.)—(Violin plays solemn music.)

First Shepherd: Friends, I pray you, arise, for something very unusual doth appear. (All arise.)

Second Shepherd: What doth thou say?

Third Shepherd: Something unusual sayest thou?

Fourth Shepherd: Things at variance with the flocks?

First Shepherd: See yonder shining light in the midst of heaven.

(Group outside sings)

"Far, far away on Judea's plains,
Shepherds of old heard the joyous strains:

Glory to God, Glory to God,
Glory to God in the highest;

Peace on earth, good will to men,
Peace on earth, good will to men!"

Third Shepherd: There is a sound as of many voices singing.

Fourth Shepherd: What can this mean?

The Angel (Coming from out of the brightness):

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

First Shepherd: How shall we know him? Where may we find him?

Angel: "And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

First Shepherd: And the place?

Angel: In Bethlehem of Judea, for thus it hath been spoken by the prophets. (A group dressed in white come upon the scene singing.)

"Glory to God, Glory to God,
Glory to God in the highest;
Peace on earth, good will to men,
Peace on earth, good will to men!"

(They leave the stage singing the refrain which gradually gets fainter and fainter as if the angels were getting farther away.)

First Shepherd: Long hath Israel waited for these tidings.

Third Shepherd: Look yonder at that brilliant star. That star we have never seen before.

Second Shepherd: And see, it moves. Its course is toward Bethlehem.

First Shepherd: Let us go, even unto Bethlehem, and see this thing which hath come to pass which the Lord hath made known unto us.

Second Shepherd: Come, let us go. We shall do well to follow the star which gives us direction.

Fourth Shepherd: And shall we leave the flocks?

First Shepherd: When the chief shepherd is so near what can harm the sheep of his fold? Come, let us go.

Act 3

Scene 1

Place: A scene in the stable. Bright star suspended above the place. Clean straw is scattered over the floor. There are several families here and there in the stable. A few people move quietly about. Joseph and Mary occupy the central place. Mary is seen reclining on a bed of straw, the little child by her. Joseph is sitting near her on a stool. A group of young people are by the door of the stable singing softly:

“Far, far away on Judea’s plains,
Shepherds of old heard the joyous strains:

Glory to God, Glory to God,
Glory to God in the highest;
Peace on earth, good will to men,
Peace on earth, good will to men!”

(At the conclusion of the singing the four shepherds appear, each with a staff in hand.)

First Shepherd: Here our journey ends, for the star rests over this place.

Second Shepherd: And did you hear the singing? Is that not the same as the angels sang as we watched our flocks on the hills of Judea?

Third Shepherd: The very same, Philip.

Fourth Shepherd: It doth appear to me that this

place is better fitted for the sheep than for the shepherd.

First Shepherd (Approaching Joseph, bowing low): Kind sir, I hope we do not disturb the peace that prevails in this place.

Joseph: Not at all, my friends. We have had quite an unusual experience for those of us who had to take a temporary abode in a stable. But all things are well with us.

First Shepherd: There is an old saying that "Good news maketh a glad heart." And so we are gladdened at the news you tell us that all is well with you.

Second Shepherd: We came to pay homage to the new-born king.

(Mary overhearing this remark turns and looks at the man and says)

Mary: The new-born king!

First Shepherd: Yes, gentle lady, we came bearing glad tidings of great joy which shall be unto all people.

Joseph: What manner of speech is this?

First Shepherd: Shall we tell you that which, last night as we watched our flocks, did transpire?

Mary (to Joseph): Let us hear the story of the shepherds.

Joseph: Tell us your story. I have a feeling that the story you have to tell will, at some future time, be told the whole world around.

(The shepherds seat themselves on the floor and the first shepherd speaks.)

First Shepherd: Last night we were watching our flocks on the hills of Judea. In the stillness, the world never seemed so much at peace. The gentle breezes were blowing, the stars shone with that luster that we had never seen before. The little lambs, nestling close by the mother's side, rested peacefully. The jackal's voice was still. Only the night bird's voice broke the stillness of the glen, and it was carol-

ing its sweetest song. Our souls were filled with peace.

Presently near the close of the first watch, I cast my eyes toward heaven and there I saw brightness, and from out of the brightness we heard voices singing. The brightness settled upon us and we were afraid. At that moment, an angel stood by us and said:

“Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.”

As the angel finished speaking there was a multitude of heavenly beings praising God and saying: “Glory to God in the highest, and on earth peace, good will toward men.”

Second Shepherd: And, sir, a new star of great brilliancy did appear in that place where we had never seen it before, and when the angels had gone again into heaven, the star did move before us and rested over this place.

Third Shepherd: May we see him that is born king of the Jews?

(They all arise, approach the place where the babe lies. The mother removes the covering so that they can see the child. The shepherds kneel, bow reverently before the sleeping child and say:

Holy, Holy, Holy are thy ways, O Lord,
And great is Thy love for Thy people.

(Bowing again reverently before Mary and the child, they depart.)

Act 4

Scene I

A room in the king's palace. As the curtain rises the king is seen sitting on the throne in deep reflec-

tion. A group of musicians who have come to play for his entertainment stand without, playing the "Holy City." The king's attention is attracted by the music by the time the selection is half finished. As the music ceases the king says:

King: Whence comes this strange delusion that is in the minds of so many, that Jerusalem is the Holy City? Have they been beguiled by vague sayings of certain men of past ages whom some call prophets? The Holy City! This is the City of the Great King Herod. And so it shall remain. Many times it has been besieged by the armies of the rulers of the envious nations about us, but without success. My valiant soldiers have withstood all these attacks. It remains the City of the great King! (The king arises and moves about the room admiring the decorations that adorn the walls, the gold and silver ornaments that have been taken in battle. Presently a uniformed attendant enters and says:)

Attendant: Your majesty, men wait without desiring to speak with you.

King: Who are the men? Do you know what they want?

Attendant: They seem to be men of lowly birth; but they have a matter to present which they affirm is of great importance.

King: Of great importance!

Attendant: In truth, your majesty, they so affirm and with great desire they wait upon your pleasure.

King: Admit them! (The king, anticipating that it is no matter of state, seats himself in an easy chair a short distance from the throne. Three men enter and, bowing low before the king, wait to be invited to speak. The king observes that they are men from the country and that they are travel-stained.)

King: I am informed, sirs, that you desire to speak with the king about a matter which you consider of great importance. You may proceed.

(The men approach the king, bowing low.)

First Messenger: It may be that the king already has been informed concerning unusual things that have happened, but our loyalty impels us to come and relate that which we, ourselves, have actually seen.

King: Do enemies approach the Great City?

First Messenger: { We have no knowledge of that, your majesty, but unusual signs we have seen in the heavens. Others have seen them also.

Second Messenger: And certain wise men affirm that these signs proclaim the birth of a new king.

King: A new king! A king to reign in Jerusalem!

First Messenger: Long live our gracious king! But the word is spreading abroad that a king of the House of David—the one the prophets said should come—has been born, and that the new star that appeared in the East is the sign of his birth.

King (Arising, showing emotion): That the prophets said should come! Go! Tell the wise men of my kingdom that the king must see them at once.

Scene 2

Same as before. The king walks about the room as if much concerned about the story of the three men. An attendant enters the room.

Attendant: Your majesty, certain men wait without who say that you have sent for them.

(The king, without speaking, motions for them to enter.)

First Wise Man: At your service, gracious king!

King: What is this I hear about a new star that has appeared?

First Wise Man: Long live king Herod! It is true that a new star has risen and many believe it proclaims the birth of a new king.

King: A new king! When did it appear?

First Wise Man: Yesternight, near what the

shepherds call their first watch. We were gazing into the heavens, for never had we seen the firmament so resplendent and beautiful. We turned our eyes into the Eastern skies and there to our astonishment, we saw a new star suddenly appear of such brilliancy that it lighted that part of the heavens which before was dark. In the midst of the light a concourse of heavenly beings appeared and we heard singing.

King: How do you interpret this strange thing? What do these things mean?

First Wise Man: O king, it is the fulfilment of the prophets. It proclaims the advent of a new king, Emmanuel is his name.

King: A new king in Jerusalem! But tell me, where is he to be born?

First Wise Man: In Bethlehem of Judea as Micah the prophet declared. "And thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel."

King: Go, and search diligently for the young child; and when ye have found him, bring me word again that I may come and worship him also.

(The wise men depart. The king with a designing attitude says:)

King: While king Herod rules in Jerusalem, let mothers of young kings beware. As long as the scepter remains in my hands, young kings shall do well if they escape the power of him who wields it.

Act 5

Scene: (Same as in Act 3, Scene 1)

(Same group concealed singing:)

"With wond'ring awe the wise men saw
The star in heaven springing.
And with delight, in peaceful night,
They heard the angels singing.

Refrain:

Hosanna, hosanna, hosanna to His name!

By light of star they traveled far,
To seek the lowly manger;
A humble bed wherein was laid
The wondrous little Stranger.

And still is found, the world around,
The old and hallowed story;
And still is sung, in ev'ry tongue,
The angels' song of glory.

The heav'nly star, its rays afar
On every land is throwing,
And shall not cease, till holy peace
In all the earth is glowing."

(At the close of the singing the three wise men appear just inside the door.)

First Wise Man: The star marks this place, the place where he is.

Second Wise Man: As we approached I heard voices singing. Think you not that they were singing praises to the new-born king?

First Wise Man: No doubt. They were singing praises to him.

Third Wise Man: I think continually upon what Herod, the king, said to us as we departed. Do you think his heart be filled with gratitude or envy?

First Wise Man: Could anyone be so cruel to do aught but good to such a one as he?

Third Wise Man: I do not know, but there has been a certain prophecy running through my mind as we have been pursuing our journey. I have difficulty in determining its meaning.

"In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

Second Wise Man: Kings are jealous of their thrones. Herod knows that it would be an easy matter for the Lord to put down the mighty from their seat and exalt them of low degree.

First Wise Man: This much you can be assured of. If this be the expected deliverer of Israel, if this be the one for whom we have waited and prayed for these many years, he who sent him is able to preserve him.

Third Wise Man: We are all in the Lord's hands. Let us see if he whom we seek is here.

(The three men approach Joseph and Mary, bearing in their hands presents for the mother and the child.)

First Wise Man (To Joseph): We seek him who is born king of the Jews. Can you tell us where we may find him?

Joseph: King of the Jews? Is there no ruler in Judea?

Second Wise Man: We seek the one the prophets said should come. We bring greetings from Herod, the king.

Joseph: But why seek ye the king in such a place as this?

Third Wise Man: As we came to Bethlehem, which, according to the prophets, should be the place of his birth, we heard the story of the shepherds. Indeed, in this place we can hear nothing else these days but conversation about the story of the shepherds. Jerusalem and all the country round about are much concerned about that which is spreading abroad.

Joseph: Kind sirs, we welcome you as men of good intent.

First Wise Man: We seek to pay homage to the new-born king, for we have seen his star in the East.

Second Wise Man: And Herod, the king, has much interest in the story of the appearance of the new star. He called us and wanted to know just the time the star did appear. After we had told him about the star and the time it appeared, he sent us in all haste to this place to take kind words to the mother and the child.

Mary: What word did he send?

Second Wise Man: The king sends greetings and bids us, as soon as we have found the child, to bring him word that he also may come and worship.

Mary: See that thou doeth it not. Herod will have no good intention in coming to see him, of the House of David, who is born king of the Jews.

First Wise Man: But the infant king! Art thou his mother?

Mary: For many generations the virgins of my house have kept a faithful record of their genealogies in expectation that the chosen vessel should be selected from among them.

Second Wise Man: Thou art the woman! And thine infant son is he who is born king of the Jews! May we see him?

Mary: Behold the child who is set for the fall and rising again of many in Israel. (As the mother shows them the child they bow down and worship before him saying:)

“God of our fathers, we praise thee that thou hast remembered thy servant Israel and raised up a horn of salvation for us in the house of thy servant David.”

(After repeating this prayer the wise men open the box of presents which they had brought, and bestowed them upon the child and his mother. As the men turn to depart, Joseph says:)

Joseph: Thanks for the tokens that you have brought. We shall keep them in remembrance of this occasion in which you have shown us great honor.

First Wise Man (Bowing low and then standing erect looking at the three): You are welcome to these gifts. Ours is the pleasure and the honor, we bestow upon these (to Mary and the child) but ordinary gifts, but here is a gift (pointing to the infant) which, as the ages come and go, people will commemorate with much rejoicing and praise to him who hath redeemed his people. ,

As the curtain slowly falls the chorus outside sings:

“Silent night, Holy night!
All is calm, all is bright.
Round thy children, Father on high,
Shines the light of thy starry sky.
Light of heavenly grace,
Light of heavenly grace.

Silent night, holy night!
Monarchs kneel, wondrous sight!
Dazzling orb, the orient star
Brings a message from heav’n afar.
Peace and joy to the world,
Peace and joy to the world.

Silent night, holy night!
Lord of all, high above
Radiant beams thy holy face,
Glows with love’s redeeming grace.
King of glory and love,
King of glory and love.”



By Courtesy of Colonial Art Co., Oklahoma City

"THE ARRIVAL OF THE SHEPHERDS"

Here our journey ends, for the star rests over this place.

CHAPTER XXVII

HE IS RISEN

To Be Presented as the Lesson Before Easter

"Awake, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and joyful rise
To pay thy morning sacrifice.

All praise to Thee, who safe hast kept,
And hast refreshed me whilst I slept;
Grant, Lord, when I from death shall wake,
I may of endless light partake.

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heav'nly host,
Praise Father, Son, and Holy Ghost."

This special lesson is designed for the period about Easter. It is suggested that the regular lesson be set aside for two periods. Thus the first period before Easter the account of the resurrection of the Lord as presented in Luke 23:50-56 and all of chapter 24 should be read by members of the class. Other accounts may be found in Matt. 27:57-66 and chapter 28; John 19:39-42, also chapters 20 and 21. At the period nearest to Easter the material of this lesson should be considered. The aim of this lesson is to impress the facts concerning the victory of Jesus over the grave and to inspire an abiding faith in a universal resurrection. This aim should be clearly presented and held before the class during both periods.

Characters in the Story

Father

Mother

John, their oldest son who has just returned from a mission in Europe

Ann, the oldest girl at home

Two smaller boys, Henry and Frank

This story has its setting in a farm cottage. The time of the story is Easter day. Henry comes in from the yard and says:

"How many eggs did you have put away for Easter, Frank?"

"I had more than I could eat for breakfast sure enough," exclaimed Frank.

"How many did you eat?"

"I ate too many. How many did you eat?"

"Not as many as I thought I should. Mamma has been giving us eggs for breakfast lately and that seemed to have taken the edge off my appetite for eggs."

"Why didn't you tell me you were saving up eggs for Easter?" inquired their mother. "I had quite forgotten that Easter was so near."

"That would have spoiled the fun, mother," said father in a manner that gave the boys to understand that he was not unconscious of the characteristics of youth.

"Say, father, why do boys put eggs away for Easter, anyway?" asked Henry.

"You had better tell father why they do, Henry. You put them away and father didn't," advised John, in a jocular way.

"We put them away because the other kids did," explained Frank.

"How these old customs stay with people," father remarked. "I remember as a boy, I did the same thing. Mother never kept many hens; just enough to keep the house in a few fresh eggs. One time, just before Easter, I remember I put away two eggs a day for a couple of weeks."

"Well, we put away four some days," boasted Henry.

"Mother as she missed the eggs would say, 'Son, it seems to me the rats must be getting our eggs.' I would say, 'Well, there are rats around here all

right.' Poor mother! Her boys would not take eggs without asking!"

"Gee, pa! Boys ain't as good as they used to be, are they?"

"Just the same, my boy, only your grandmother had such confidence in her boys."

Just then Henry, looking out of the window, saw a group of young people passing. He concluded at once that they were going Eastering. One of the girls of the party was showing another girl some colored eggs she had in her basket. Henry, still looking at the group outside, said,—

"There they go Eastering now! That girl has a lot of colored eggs. Why do they color eggs on Easter, father?"

Before the father had time to answer, Ann interrupted saying,

"Down in the store window yesterday, I saw beautiful decorations. On the noor of the window there were not only colored eggs, but egg shells and little chicks standing just as if they had lately come out of the shell. And there were rabbits also, and one little rabbit was represented as just coming out of his hole. I wonder why they have all these things at Easter time."

As Ann finished, John, looking up from a book he was reading, said, "To hear you children talking about eggs and chicks and rabbits and to see the young people going out Eastering reminds me of the Old Country. We don't make nearly as much of Easter in this country as the people do in Europe."

"How do they do over there?" inquired Ann.

"In England especially," said John, "they have many of the same customs as the people have here. They have a saying there that Easter comes the first Sunday after the first Friday after the first full moon after the 21st of March. This is true most of the time. At any rate, Easter comes in April. It seems to be a perpetuation of an old custom of the ancient church. The ancient church took

over many customs from the heathen world at one time. It is believed that the April festival held in honor of the Saxon Goddess Eastre was taken into the early Christian Church and thus the custom of celebrating the Easter was continued after the heathens were converted. When once in the Christian Church, however, the festival took on new meaning. The Christians celebrated it in commemoration of the resurrection of Christ."

"Well, what does resurrection mean?" asked Ann.

"If you look in the dictionary you will find that the word means 'the rising again from the dead'," explained John.

"But I see nothing in eggs and rabbits to even suggest such an idea," said Ann.

"There is much symbolism connected with the life of Christ," suggested John. "Chicks coming out of the eggs and the rabbits coming out of the ground symbolize the Christ coming out of the tomb—the body coming out of the grave. The custom of coloring Easter eggs really has but little symbolism connected with it, as you can see. This is simply a custom that was either taken over from the heathen or it has grown out of the circumstances of the celebration. About the only suggestion that comes to me when people talk about eating a half dozen hard-boiled eggs is indigestion."

"Will soda relieve that?" asked Frank curiously.

"On every day but Easter," laughingly said John.

"Father," remarked the mother, "I see the children are interested in this wonderful incident connected with the life of Christ which we celebrate at Easter. Suppose we have John read the story of the resurrection from the Bible!"

"Good," says the father. "No day certainly can be more appropriate for the reading of this story than Easter Sunday."

John goes to the book case, takes out his Bible and seats himself near the window, saying as he does so, "There are several accounts given of Christ's

resurrection; but I think I like the account found in the twenty-fourth chapter of St. Luke best of all. Though to get everything connected with it one should read the closing chapters of all the gospels. By the way, don't you children have the testament?"

"Sure," answered Frank.

"Well, get them," said John. "You people can read this account as well as I."

They all get their testaments and John directs their reading. They read aloud in turn. As the reader finishes the 34th verse, John says:

"That saying 'He is risen' reminds me of a custom among some of the people of England. They celebrate the day there by the people going out into the streets to greet each other early in the morning. As two people approach each other one will call out, 'He is risen.' The other answers back, 'He is risen, indeed'."

"What do they do that for?" asked Henry.

"To remind each other that Christ has risen from the dead," said John.

"Does it mean that Christ died and came to life again?" inquired Frank.

"That's exactly what it means," said John confidently.

"That seems hard for me to understand," says Ann.

"It is hard to understand just how such a thing took place. Many who were there at the time would not believe it. Thomas, one of the apostles, told the others, when they all said that Christ was alive and they had seen him, that he would not believe it till he saw the prints of the nails in the hands and feet and the wound in his side. After Thomas had given this evidence of his unbelief Christ himself stood in the midst of them and said to Thomas, 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing'."

"He surely could not doubt that," says Ann.

"He cried out, 'My Lord and my God!' Jesus said,

"Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed'," answered John.

"Well, did anybody but the disciples see the Lord after the resurrection?" inquired the father.

"Oh, yes," said John, "many saw him. With some he talked, with others he ate. Paul said about 500 saw him at one time. In the Book of Mormon there is also an account of many seeing him. Probably no event in history is as well attested as the resurrection of Christ."

"I heard some people talking the other day about Easter and the resurrection. They didn't seem to believe it at all," said Ann. "How could there be any doubt when there is so much evidence that it actually took place?"

"Well," says John, "when the guards at the sepulchre saw what had taken place, they went and told those of the government who were responsible for his death. These chief priests told the guards if they would tell it abroad that while they (the guards) slept the disciples came and stole the body of Jesus, they would give them money. The guards took the money and did as they were instructed. So you see a lying spirit went forth to deceive people in those days, and from that time till the present, it has inspired disbelief in this most miraculous event."

"What 'pikers' those guards were!" exclaimed Henry.

"Notwithstanding their effort to discredit the testimony of the disciples they shall know some day that the resurrection of Christ meant much even to them."

"How did it mean anything to them?" asked Frank.

"Because they, too, will be resurrected," answered John.

"What! Men who would lie for money! Are they to be resurrected?" asked the astonished Frank.

"Yes! Our Savior broke the bonds of death and everybody shall come out of his grave. Some have already come forth," remarked John.

"Do you mean to say that there has already been a resurrection?" asks Ann.

"Indeed there has, sister. The Bible tells us that at the time Christ was resurrected many came out of their graves and visited many in the city of Jerusalem. On this continent, also, among the Nephites, the same thing occurred," says John.

"Well, did they die again?" asked Frank.

"No, of course not! When a person is once resurrected he don't die any more," John remarked.

"Well, where do they live? Why don't these folks come and tell us their experiences?" inquired Frank.

"Now, see here, young man, you are asking some questions I can't answer. Those who came never told anybody where they live," said John smiling.

"Well, do they have bodies and wear clothes like we do?" asked Frank in some doubt.

"Yes, they have bodies—immortal bodies, bodies that never suffer pain as we who yet have mortal bodies do. Being immortal, they can do things we can't do. They can make themselves visible to the mortal eye or remain invisible just as the occasion requires. They seem to be governed by higher laws than those governing us. At least we don't know anything about them. Joseph Smith and Oliver Cowdery who testify they saw several of these resurrected people give us to understand that they do wear clothes. Joseph Smith describes the clothes one of them wore," John informed them.

"Where can we find that description?" asked Ann.

"It's in the account that Joseph gives of the visit of the Angel Moroni. It is in the Church History and also the Pearl of Great Price."

"Have we either of these books, mother?" inquired Ann.

"In the book case there, daughter, you will find a

history and I think you will find a Pearl of Great Price among the Church books," said the mother, pointing to the books in the case.

Ann arose, secured a history of the church and handed it to John. John turned to the index and said, "We'll find it on page eleven." Turning to the page he reads aloud:

"While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor."

"You see, that proves what I said about resurrected beings being able to do things we cannot do," interrupted John. Then he continued reading:

"He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person."

"That's one of the best descriptions of a resurrected being I know of," John told them.

"Why does the Prophet refer to this individual as an angel?" asked Henry.

"That's a good question. Angels **are** resurrected beings."

"Will we all be angels and have wings when we get resurrected?" inquired Frank eagerly.

The father, mother and John laughed as the fa-

ther volunteered the idea that angels do not have wings.

"Well, I saw a picture of one once and it had wings," said Frank in such a way as to put an end to all argument.

"Yes, I know, son," answered the mother. "Some artists have painted them with wings, but more than likely, they have never seen one and they didn't know just what they looked like. Angels have no more use for wings than we have."

Just here the conversation took a turn. Father began talking about the conditions that would prevail after the resurrection when Christ should come to earth and reign upon earth with the faithful of all the ages. John also presented his views on this subject, reading at times from the scriptures. He said that after the resurrection we shall all be right here on earth. Many resurrected people would be living right here among those who had never passed through the experience of dying. The world would be at peace. Death would not have the horror then that it has now, for we shall know at that time how necessary death is in passing from mortal to immortal life. "How happy all will be," said John, "to see the passing of an old world, an old condition with all its pains and strife and the coming of a new world—a new condition with all its joys and good will. Parley P. Pratt, one of the writers and poets of the early days of the church, described it thus:"

"Creation speaks with awful voice—

Hark! 'tis a universal groan

Re-echoes through the vast extent

Of worlds unnumbered, called to mourn.

For sickness, sorrow, pain and death,

With awful tyranny have reigned:

While all eternity has shed

Her tears of sorrow o'er the slain.

But hark! again a voice is heard

Resounding through the solemn gloom—

A mighty conq'ror has appeared,
In triumph rising from the tomb.

No longer let creation mourn;
Ye sons of sorrow, dry your tears;
Life—life—eternal life is ours,—
Dismiss your doubts, dispel your fears.

The King shall soon in clouds descend,
With all the heavenly host above;
The dead shall rise and hail their friends,
And always dwell with those they love.

No tears, no sorrow, death or pain,
Shall e'er be known to enter there;
But perfect peace, immortal bloom,
Shall reign triumphant everywhere!"

"That is fine," said the father arising. "That's just the idea I have of that happy condition. I am ready to say this is the best Easter I have ever spent."

"I surely think the story of the resurrection is interesting," remarked Ann, as she arose.

As the boys left the room with their mother, Frank was heard to say, "My indigestion is all gone now, mother."

It is suggested that the boys and girls learn the following gem.

"Oh that my words were now written!
Oh that they were printed in a book!
That they were graven with an iron pen
And lead in the rock forever!
For I know that my Redeemer liveth,
And that he shall stand at the latter day
upon the earth:
And though, after my skin, worms destroy
this body,
Yet in my flesh shall I see God:
Whom I shall see for myself,
And mine eyes shall behold, and not another;
Though my reins be consumed within me."

—Job 19:23-27.

